A Chanting Guide

Pali Passages with English Translations

The Dhammayut Order
in the United States of America

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Pronunciation

Pāli is the original language of the Theravadin Buddhist scriptures, the closest we have to the dialect spoken by the Buddha himself. It has no written script of its own, so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pāli has picked up some of the tones of the Thai language, as each consonant & consonant cluster in the Thai alphabet has a built-in tone—high, medium, low, rising, or falling. This accounts for the characteristic melody of Thai Pāli chanting.

Vowels

Pāli has two sorts of vowels: *long*—ā, e, ī, o, ū, & ay; and *short*—a, i, & u. Unlike long and short vowels in English, however, the length here refers to the actual amount of time used to pronounce the vowel, and not to its quality. Thus *ā* & *a* are both pronounced like the *a* in father, simply that the sound *ā* is held for approximately twice as long as the sound *a.* The same principle holds for *ī* & *i,* and for *ū* & *u.* Thus, when chanting Pāli, the vowels are pronounced as follows:

a as in father
e as in they
i as in machine
o as in go
u as in glue
ay as in Aye!

Consonants

Consonants are generally pronounced as they are in English, with a few unexpected twists:

c as in ancient
k unaspirated, as in skin
kh as in backhand
ṁ & **ṅ** as ng
ñ as in cañon
p unaspirated, as in spot
ph as in upholstery
t unaspirated, as in stop
th as in Thomas
v as w

Certain two-lettered notations—**bh, dh, ḍh, gh, jh**—denote an aspirated sound, somewhat in the throat, that we do not have in English and that the Thais do not have in their language, either. The Thai solution to this problem is to pronounce *bh* as a throaty *ph, dh* as a throaty *th,* and *gh* as a throaty *kh.*

Pāli also contains retroflex consonants, indicated with a dot under the letter: **ḍ, ḍh, ḷ, ṇ, ṭ, ṭh.** These have no English equivalent. They are sounded by curling the tip of the tongue back against the palate, producing a distinct nasal tone.

Scanning

The meters of Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables.

Full-length syllables:

contain a long vowel (ā, e, ī, o, ū, ay); *or*

end with ṁ; *or*

end with a consonant followed by a syllable beginning with a consonant (e.g., Bud-dho, Dham-mo, Saṅ-gho).

(In this last case, the consonant clusters mentioned above—bh, dh, ḍh, gh, jh, kh, ph, th, ṭh—count as single consonants, while other combinations containing h—such as ḷh & mh—count as double.)

Half-length syllables end in a short vowel.

Thus, a typical line of verse would scan as follows:

Van - dā - ma - haṁ ta - ma - ra - ṇaṁ si - ra - sā ji - nen - daṁ

1 1 1/2 1 1/2 1/2 1/2 1 1/2 1/2 1 1/2 1 1

In this book, wherever possible, many of the long compound words have been broken down with hyphens into their component words to make them easier to read and—for anyone studying Pāli—to understand. This creates only one problem in scanning: When the hyphen is preceded by a consonant (usually m or d) and followed by a vowel, the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus, for instance, *dhammam-etaṁ* would scan as *dham-ma-me-taṁ.;* and *tam-araṇaṁ* as *ta-ma-ra-ṇaṁ.*

If all these rules seem daunting, the best course is simply to listen carefully to the group and to chant along, following as closely as possible their tempo, rhythm, and pitch. All voices, ideally, should blend together as one.

Additional information on Buddhist teachings can be found at:
www.accesstoinsight.org
&
www.dhammatalks.org

Recordings of some of the chants in this book can be found at:
www.dhammatalks.org

Morning Chanting

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddhaṁ bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammaṁ namassāmi.
I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One's disciples has practiced well.
Saṅghaṁ namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayaṁ bhagavantaṁ saraṇaṁ gatā,
We have gone for refuge to the Blessed One,
(uddissa pabbajitā,) yo no bhagavā satthā
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayaṁ bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.
Imehi sakkārehi taṁ bhagavantaṁ sasaddhammaṁ sasāvaka-saṅghaṁ abhipūjayāma.
With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅgha of his disciples.

Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāraṁ karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Praise for the Buddha

(LEADER)
Handa mayaṁ buddhābhithutiṁ karomase:
Now let us give high praise to the Awakened One:

(ALL) [Yo so tathāgato] arahaṁ sammā-sambuddho,
He who has attained the Truth, the Worthy One, Rightly Self-awakened,

Vijjā-caraṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānaṁ buddho bhagavā;
unexcelled trainer of those who can be tamed, teacher of human & divine beings; awakened; blessed;

Yo imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ,
Sassamaṇa-brāhmaṇiṁ pajaṁ sadeva-manussaṁ sayaṁ abhiññā sacchikatvā pavedesi.
who made known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people;

Yo dhammaṁ desesi ādi-kalyāṇaṁ majjhe-kalyāṇaṁ pariyosāna-kalyāṇaṁ;
who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;
Sātthaṁ sabyañjanaṁ kevala-paripuṇṇaṁ parisuddhaṁ brahma-cariyaṁ pakāsesi:
who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:
Tam-ahaṁ bhagavantaṁ abhipūjayāmi,
Tam-ahaṁ bhagavantaṁ sirasā namāmi.
I worship most highly that Blessed One,
to that Blessed One I bow my head down.

(BOW DOWN)

Praise for the Dhamma

(LEADER)
Handa mayaṁ dhammābhithutiṁ karomase:
Now let us give high praise to the Dhamma:
(ALL) [Yo so svākkhāto] bhagavatā dhammo,
The Dhamma well-expounded by the Blessed One,
Sandiṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattaṁ veditabbo viññūhi:
pertinent, to be seen by the observant for themselves:
Tam-ahaṁ dhammaṁ abhipūjayāmi,
Tam-ahaṁ dhammaṁ sirasā namāmi.
I worship most highly that Dhamma,
to that Dhamma I bow my head down.

(BOW DOWN)

Praise for the Saṅgha

(LEADER) Handa mayaṁ saṅghābhithutiṁ karomase:
Now let us give high praise to the Saṅgha:
(ALL) [Yo so supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,
Yadidaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One's disciples—
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaraṁ puññakkhettaṁ lokassa:
the incomparable field of merit for the world:
Tam-ahaṁ saṅghaṁ abhipūjayāmi,
Tam-ahaṁ saṅghaṁ sirasā namāmi.
I worship most highly that Saṅgha,
to that Saṅgha I bow my head down.

(BOW DOWN)

Salutation to the Triple Gem
&
The Topics for Chastened Dispassion

(LEADER)

Handa mayaṁ ratanattayappaṇāma-gāthāyo ceva saṁvega-vatthu-paridīpaka-pāṭhañ-ca bhaṇāmase:

Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

(ALL)

[Buddho susuddho] karuṇā-mahaṇṇavo,
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṁ aham-ādarena taṁ.

The Buddha, well-purified, with ocean-like compassion,
possessed of the eye of knowledge completely purified,
destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion.

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca tad-attha-dīpano:
Vandāmi dhammaṁ aham-ādarena taṁ.

The Teacher's Dhamma, like a lamp,
divided into Path, Fruition, & the Deathless,
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion.

Saṅgho sukhettābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṁ aham-ādarena taṁ.

The Saṅgha, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned heedlessness—the noble ones, the wise:
I revere that Saṅgha with devotion.

Iccevam-ekant'abhipūjaneyyakaṁ,
Vatthuttayaṁ vandayatābhisaṅkhataṁ,
Puññaṁ mayā yaṁ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.

* * *

Idha tathāgato loke uppanno arahaṁ sammā-sambuddho,

Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world,

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito.

and Dhamma is explained, leading out [of samsara], calming, tending toward total Unbinding, going to self-awakening, declared by one who has gone the good way.

Mayan-taṁ dhammaṁ sutvā evaṁ jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṁ,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p'icchaṁ na labhati tampi dukkhaṁ.
association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.

Saṅkhittena pañcupādānakkhandhā dukkhā,
In short, the five clinging-aggregates are stressful,

Seyyathīdaṁ:
namely:

Rūpūpādānakkhandho,
the form clinging-aggregate,

Vedanūpādānakkhandho,
the feeling clinging-aggregate,

Saññūpādānakkhandho,
the perception clinging-aggregate,

Saṅkhārūpādānakkhandho,
the fabrication clinging-aggregate,

Viññāṇūpādānakkhandho.
the consciousness clinging-aggregate.

Yesaṁ pariññāya,
Dharamāno so bhagavā,
Evaṁ bahulaṁ sāvake vineti,
So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way,

Evaṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī,
Bahulaṁ pavattati:
many times did he emphasize this part of his admonition:

"Rūpaṁ aniccaṁ, *"Form is inconstant,*
Vedanā aniccā, *Feeling is inconstant,*

Saññā aniccā,	*Perception is inconstant,*
Saṅkhārā aniccā,	*Fabrications are inconstant,*
Viññāṇaṁ aniccaṁ,	*Consciousness is inconstant,*
Rūpaṁ anattā,	*Form is not-self,*
Vedanā anattā,	*Feeling is not-self,*
Saññā anattā,	*Perception is not-self,*
Saṅkhārā anattā,	*Fabrications are not-self,*
Viññāṇaṁ anattā,	*Consciousness is not-self,*
Sabbe saṅkhārā aniccā,	*All fabrications are inconstant,*
Sabbe dhammā anattāti."	*All phenomena are not-self."*

Te (WOMEN: Tā) mayaṁ,
Otiṇṇāmha jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
Dukkh'otiṇṇā dukkha-paretā,

All of us, beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress, (consider),

"Appeva nām'imassa kevalassa
dukkhakkhandhassa antakiriyā paññāyethāti!"

"O, that the end of this entire mass of suffering & stress might be known!"

* (MONKS & NOVICES)

Cira-parinibbutampi taṁ bhagavantaṁ uddissa
arahantaṁ sammā-sambuddhaṁ,
Saddhā agārasmā anagāriyaṁ pabbajitā.

Though the total Unbinding of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone forth in faith from home to homelessness in dedication to him.

Tasmiṁ bhagavati brahma-cariyaṁ carāma,

We practice that Blessed One's holy life,

(Bhikkhūnaṁ sikkhā-sājīva-samāpannā.)
(fully endowed with the bhikkhus' training & livelihood.) – NOVICES OMIT THIS PHRASE.

Taṁ no brahma-cariyaṁ,
Imassa kevalassa dukkhakkhandhassa antakiriyāya saṁvattatu.
May this holy life of ours bring about the end of this entire mass of suffering & stress.

* (OTHERS)

Cira-parinibbutampi taṁ bhagavantaṁ saraṇaṁ gatā,
Dhammañ-ca bhikkhu-saṅghañ-ca,
Though the total Unbinding of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, & in the Bhikkhu Saṅgha,

Tassa bhagavato sāsanaṁ yathā-sati yathā-balaṁ manasikaroma,
Anupaṭipajjāma.
we attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly.

Sā sā no paṭipatti,
Imassa kevalassa dukkhakkhandhassa antakiriyāya saṁvattatu.
May this practice of ours bring about the end of this entire mass of suffering & stress.

Reflection at the Moment of Using the Requisites

(LEADER)

Handa mayaṁ taṅkhaṇika-paccavekkhaṇa-pāṭhaṁ bhaṇāmase:

Now let us recite the passage for reflection at the moment [of using the requisites]:

(ALL)

[Paṭisaṅkhā yoniso] cīvaraṁ paṭisevāmi,

Considering it thoughtfully, I use the robe:

Yāvadeva sītassa paṭighātāya,

simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'atthaṁ.

simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevāmi,

Considering it thoughtfully, I use alms food:

N'eva davāya na madāya na maṇḍanāya na vibhūsanāya,

not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsuparatiyā brahma-cariyānuggahāya,

but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

'Iti purāṇañ-ca vedanaṁ paṭihaṅkhāmi navañ-ca vedanaṁ na uppādessāmi.

[thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating].

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.'

I will maintain myself, be blameless, & live in comfort.'

Paṭisaṅkhā yoniso senāsanaṁ paṭisevāmi,

Considering it thoughtfully, I use the lodging:

Yāvadeva sītassa paṭighātāya,

simply to counteract cold,

Uṇhassa paṭighātāya,

to counteract heat,

Ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanaṁ paṭisallānārām'atthaṁ.

simply as protection from the inclemencies of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṁ paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick:

Yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya,

simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Evening Chanting

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddhaṁ bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammaṁ namassāmi.
I pay homage to the Dhamma.

(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One's disciples has practiced well.
Saṅghaṁ namāmi.
I pay respect to the Saṅgha.

(BOW DOWN)

DEDICATION (by leader)

Yam-amha kho mayaṁ bhagavantaṁ saraṇaṁ gatā,
We have gone for refuge to the Blessed One,
(uddissa pabbajitā) yo no bhagavā satthā
(have gone forth on account of) the Blessed One who is our Teacher
yassa ca mayaṁ bhagavato dhammaṁ rocema.
and in whose Dhamma we delight.
Imehi sakkārehi taṁ bhagavantaṁ sasaddhammaṁ
sasāvaka-saṅghaṁ abhipūjayāma.
With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅgha of his disciples.

Handadāni mayantaṁ bhagavantaṁ vācāya abhigāyituṁ pubba-bhāga-namakārañ-c'eva buddhānussati-nayañ-ca karomase:
Now let us chant the preliminary passage in homage to the Blessed One, together with the guide to the recollection of the Buddha:

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

A Guide to the Recollection of the Buddha

[Taṁ kho pana bhagavantaṁ] evaṁ kalyāṇo kitti-saddo abbhuggato,
This fine report of the Blessed One's reputation has spread far & wide:

Itipi so bhagavā arahaṁ sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva manussānaṁ buddho bhagavāti.
unexcelled trainer of those who can be tamed, teacher of human & divine beings; awakened; blessed.

Verses in Celebration of the Buddha

(LEADER)

Handa mayaṁ buddhābhigītiṁ karomase:

Now let us chant in celebration of the Buddha:

(ALL)

[Buddh'vārahanta]-varatādiguṇābhiyutto,

The Buddha, endowed with such virtues as highest worthiness:

Suddhābhiñāṇa-karuṇāhi samāgatatto,

In him, purity, supreme knowledge, & compassion converge.

Bodhesi yo sujanataṁ kamalaṁ va sūro,

He awakens good people as the sun does the lotus.

Vandām'ahaṁ tam-araṇaṁ sirasā jinendaṁ.

I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇīnaṁ
Saraṇaṁ khemam-uttamaṁ.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānaṁ
Vandāmi taṁ sirenahaṁ,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) va
Buddho me sāmikissaro.

I am the Buddha's servant; the Buddha is my sovereign master.

Buddho dukkhassa ghātā ca
Vidhātā ca hitassa me.

The Buddha is a destroyer of suffering & a provider of welfare for me.

Buddhassāhaṁ niyyādemi
Sarīrañjīvitañ-c'idaṁ.

To the Buddha I dedicate this body & this life of mine.

Vandanto'haṁ (Vandantī'haṁ) carissāmi
Buddhasseva subodhitaṁ.
I will fare with reverence for the Buddha's genuine Awakening.

N'atthi me saraṇaṁ aññaṁ
Buddho me saraṇaṁ varaṁ:
I have no other refuge; the Buddha is my foremost refuge:

Etena sacca-vajjena
Vaḍḍheyyaṁ satthu-sāsane.
By the speaking of this truth, may I grow in the Teacher's instruction.

Buddhaṁ me vandamānena (vandamānāya)
Yaṁ puññaṁ pasutaṁ idha,
Sabbe-pi antarāyā me
Māhesuṁ tassa tejasā.
Through the majesty of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Buddhe kukammaṁ pakataṁ mayā yaṁ,
Buddho paṭiggaṇhatu accayantaṁ,
Kāl'antare saṁvarituṁ va buddhe.

Whatever bad kamma I have done to the Buddha
by body, by speech, or by mind,
may the Buddha accept my admission of it,
so that in the future I may show restraint toward the Buddha.

A Guide to the Recollection of the Dhamma

(LEADER)

Handa mayaṁ dhammānussati-nayaṁ karomase:
Now let us recite the guide to the recollection of the Dhamma:

(ALL)

[Svākkhāto] bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,

Opanayiko paccattaṁ veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.

Verses in Celebration of the Dhamma

(LEADER)

Handa mayaṁ dhammābhigītiṁ karomase:
Now let us chant in celebration of the Dhamma:

(ALL)

[Svākkhātatā]diguṇa-yogavasena seyyo,
Superior, through having such virtues as being well-expounded,

Yo magga-pāka-pariyatti-vimokkha-bhedo,
Divided into Path & Fruit, study & emancipation,

Dhammo kuloka-patanā tadadhāri-dhārī.
The Dhamma protects those who hold to it from falling into miserable worlds.

Vandām'ahaṁ tama-haraṁ vara-dhammam-etaṁ.
I revere that foremost Dhamma, the destroyer of darkness.

Dhammo yo sabba-pāṇīnaṁ
Saraṇaṁ khemam-uttamaṁ.
The Dhamma that for all beings is the secure, the highest refuge,

Dutiyānussatiṭṭhānaṁ
Vandāmi taṁ sirenahaṁ,

The second theme for recollection: I revere it with my head.

Dhammassāhasmi dāso (dāsī) va
Dhammo me sāmikissaro.

I am the Dhamma's servant; the Dhamma is my sovereign master.

Dhammo dukkhassa ghātā ca
Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering & a provider of welfare for me.

Dhammassāhaṁ niyyādemi
Sarīrañjīvitañ-c'idaṁ.

To the Dhamma I dedicate this body & this life of mine.

Vandanto'haṁ (Vandantī'haṁ) carissāmi
Dhammasseva sudhammataṁ.

I will fare with reverence for the Dhamma's genuine rightness.

N'atthi me saraṇaṁ aññaṁ
Dhammo me saraṇaṁ varaṁ:

I have no other refuge; the Dhamma is my foremost refuge:

Etena sacca-vajjena
Vaḍḍheyyaṁ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Dhammaṁ me vandamānena (vandamānāya)
Yaṁ puññaṁ pasutaṁ idha,
Sabbe-pi antarāyā me
Māhesuṁ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Dhamme kukammaṁ pakataṁ mayā yaṁ,
Dhammo paṭigganhatu accayantaṁ,
Kāl'antare saṁvarituṁ va dhamme.

Whatever bad kamma I have done to the Dhamma
by body, by speech, or by mind,
may the Dhamma accept my admission of it,
so that in the future I may show restraint toward the Dhamma.

A Guide to the Recollection of the Saṅgha

(LEADER) Handa mayaṁ saṅghānussati-nayaṁ karomase:
Now let us recite the guide to the recollection of the Saṅgha:
(ALL)

[Supaṭipanno] bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of noble ones:

Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṁ puññakkhettaṁ lokassāti.
the incomparable field of merit for the world.

Verses in Celebration of the Saṅgha

(LEADER)

Handa mayaṁ saṅghābhigītiṁ karomase:

Now let us chant in celebration of the Saṅgha:

(ALL)

[Saddhammajo] supaṭipatti-guṇādiyutto,

Born of the true Dhamma, endowed with such virtues as good practice,

Yoṭṭhābbidho ariya-puggala-saṅgha-seṭṭho,

The supreme Saṅgha formed of the eight types of noble ones,

Sīlādidhamma-pavarāsaya-kāya-citto:

Guided in body & mind by such principles as virtue:

Vandām'ahaṁ tam-ariyāna-gaṇaṁ susuddhaṁ.

I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇīnaṁ
Saraṇaṁ khemam-uttamaṁ.

The Saṅgha that for all beings is the secure, the highest refuge,

Tatiyānussatiṭṭhānaṁ
Vandāmi taṁ sirenahaṁ,

The third theme for recollection: I revere it with my head.

Saṅghassāhasmi dāso (dāsī) va
Saṅgho me sāmikissaro.

I am the Saṅgha's servant; the Saṅgha is my sovereign master.

Saṅgho dukkhassa ghātā ca
Vidhātā ca hitassa me.

The Saṅgha is a destroyer of suffering & a provider of welfare for me.

Saṅghassāhaṁ niyyādemi
Sarīrañjīvitañ-c'idaṁ.

To the Saṅgha I dedicate this body & this life of mine.

Vandanto'haṁ (Vandantī'haṁ) carissāmi
Saṅghassopaṭipannataṁ.

I will fare with reverence for the Saṅgha's genuine practice.

N'atthi me saraṇaṁ aññaṁ
Saṅgho me saraṇaṁ varaṁ:

I have no other refuge; the Saṅgha is my foremost refuge:

Etena sacca-vajjena
Vaḍḍheyyaṁ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Saṅghaṁ me vandamānena (vandamānāya)
Yaṁ puññaṁ pasutaṁ idha,
Sabbe-pi antarāyā me
Māhesuṁ tassa tejasā.

Through the majesty of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.

(BOW DOWN & SAY)

Kāyena vācāya va cetasā vā,
Saṅghe kukammaṁ pakataṁ mayā yaṁ,
Saṅgho paṭiggaṇhatu accayantaṁ,
Kāl'antare saṁvarituṁ va saṅghe.

Whatever bad kamma I have done to the Saṅgha
by body, by speech, or by mind,
may the Saṅgha accept my admission of it,
so that in the future I may show restraint toward the Saṅgha.

Reflection after Using the Requisites

(LEADER)

Handa mayaṁ atīta-paccavekkhaṇa-pāṭhaṁ bhaṇāmase:

Now let us recite the passage for reflection on the past [use of the requisites]:

(ALL)

[Ajja mayā] apaccavekkhitvā yaṁ cīvaraṁ paribhuttaṁ,

Whatever robe I used today without consideration,

Taṁ yāvadeva sītassa paṭighātāya,

was simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva hirikopina-paṭicchādan'atthaṁ.

simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,

Whatever alms food I used today without consideration,

So n'eva davāya na madāya na maṇḍanāya na vibhūsanāya,

was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsuparatiyā brahma-cariyānuggahāya,

but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,

'Iti purāṇañ-ca vedanaṁ paṭihaṅkhāmi navañ-ca vedanaṁ na uppādessāmi.

[thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating].

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.'

I will maintain myself, be blameless, & live in comfort.'

Ajja mayā apaccavekkhitvā yaṁ senāsanaṁ paribhuttaṁ,

Whatever lodging I used today without consideration,

Taṁ yāvadeva sītassa paṭighātāya,

was simply to counteract cold,

Uṇhassa paṭighātāya, *to counteract heat,*

Ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya,

to counteract the touch of flies, mosquitoes, wind, sun, & reptiles;

Yāvadeva utuparissaya-vinodanaṁ paṭisallānārām'atthaṁ.

simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya,

was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

and for maximum freedom from disease.

Contemplation of the Body

(LEADER)

Handa mayaṁ kāyagatā-sati-bhāvanā-pāṭhaṁ bhaṇāmase:

Let us now recite the passage on mindfulness immersed in the body.

(ALL)

Ayaṁ kho me kāyo,	*This body of mine,*
Uddhaṁ pādatalā,	*from the soles of the feet on up,*
Adho kesa-matthakā,	*from the crown of the head on down,*
Taca-pariyanto,	*surrounded by skin,*
Pūro nānappakārassa asucino,	*filled with all sorts of unclean things.*
Atthi imasmiṁ kāye:	*In this body there is:*
Kesā	*Hair of the head,*
Lomā	*Hair of the body,*
Nakhā	*Nails,*
Dantā	*Teeth,*
Taco	*Skin,*
Maṁsaṁ	*Flesh,*
Nhārū	*Tendons,*
Aṭṭhī	*Bones,*
Aṭṭhimiñjaṁ	*Bone marrow,*
Vakkaṁ	*Spleen,*
Hadayaṁ	*Heart,*
Yakanaṁ	*Liver,*
Kilomakaṁ	*Membranes,*

Pihakaṁ	*Kidneys,*
Papphāsaṁ	*Lungs,*
Antaṁ	*Large intestines,*
Antaguṇaṁ	*Small intestines,*
Udariyaṁ	*Gorge,*
Karīsaṁ	*Feces,*
Matthake matthaluṅgaṁ	*Brain,*
Pittaṁ	*Gall,*
Semhaṁ	*Phlegm,*
Pubbo	*Lymph,*
Lohitaṁ	*Blood,*
Sedo	*Sweat,*
Medo	*Fat,*
Assu	*Tears,*
Vasā	*Oil,*
Kheḷo	*Saliva,*
Siṅghāṇikā	*Mucus,*
Lasikā	*Oil in the joints,*
Muttaṁ	*Urine.*
Evam-ayaṁ me kāyo:	*Such is this body of mine:*
Uddhaṁ pādatalā,	*from the soles of the feet on up,*
Adho kesa-matthakā,	*from the crown of the head on down,*
Taca-pariyanto,	*surrounded by skin,*

Pūro nānappakārassa asucino.

filled with all sorts of unclean things.

Five Subjects for Frequent Recollection

(LEADER)

Handa mayaṁ abhiṇha-paccavekkhaṇa-pāthaṁ bhaṇāmase:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jaraṁ anatīto.

I am subject to aging. Aging is unavoidable.

Byādhi-dhammomhi byādhiṁ anatīto.

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammomhi maraṇaṁ anatīto.

I am subject to death. Death is unavoidable.

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

I will grow different, separate from all that is dear & appealing to me.

Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Yaṁ kammaṁ karissāmi kalyāṇaṁ vā pāpakaṁ vā tassa dāyādo bhavissāmi.

Whatever I do, for good or for evil, to that will I fall heir.

Evaṁ amhehi abhiṇhaṁ paccavekkhitabbaṁ.

We should often reflect on this.

The Verses on Friends

Aññadatthu haro mitto,
One who makes friends only to cheat them,
Yo ca mitto vacī-paramo,
one who is good only in word,
Anupiyañ-ca yo āhu,
one who flatters & cajoles,
Apāyesu ca yo sakhā:
and a companion in ruinous fun:
Ete amitte cattāro Iti viññāya paṇḍito.
These four the wise know as non-friends.
Ārakā parivajjeyya *Avoid them from afar,*
Maggaṁ paṭibhayaṁ yathā. *like a dangerous road.*
Upakāro ca yo mitto, *A friend who is helpful,*
Sukha-dukkho ca yo sakhā,
one who shares in your sorrows & joys,
Atthakkhāyī ca yo mitto,
one who points you to worthwhile things,
Yo ca mittānukampako:
one sympathetic to friends:
Ete-pi mitte cattāro Iti viññāya paṇḍito.
These four, the wise know as true friends.
Sakkaccaṁ payirupāseyya,
Attend to them earnestly,
Mātā puttaṁ va orasaṁ. *as a mother her child.*

The Verses on Respect

Satthu-garu dhamma-garu,
One with respect for the Buddha & Dhamma,
Saṅghe ca tibba-gāravo,
and strong respect for the Saṅgha,
Samādhi-garu ātāpī,
one who is ardent, with respect for concentration,
Sikkhāya tibba-gāravo,
and strong respect for the Training,
Appamāda-garu bhikkhu,
one who sees danger and respects being heedful,
Paṭisanthāra-gāravo:
and shows respect in welcoming guests:
Abhabbo parihānāya,
A person like this cannot decline,
Nibbānasseva santike.
stands right in the presence of Nibbana.

The Verses on the Noble Truths

Ye dukkhaṁ nappajānanti
Those who don't discern suffering,
Atho dukkhassa sambhavaṁ *suffering's cause,*
Yattha ca sabbaso dukkhaṁ Asesaṁ uparujjhati,
and where it totally stops without trace,

Tañ-ca maggaṁ na jānanti,
    who don't understand the path,
Dukkhūpasama-gāminaṁ,
    the way to the stilling of suffering:
Ceto-vimutti-hīnā te,
    They are far from release of awareness,
Atho paññā-vimuttiyā.
    and release of discernment.
Abhabbā te anta-kiriyāya,
    Incapable of making an end,
Te ve jāti-jarūpagā. *they'll return to birth & aging again.*
Ye ca dukkhaṁ pajānanti,
    While those who do discern suffering,
Atho dukkhassa sambhavaṁ, *suffering's cause,*
Yattha ca sabbaso dukkhaṁ Asesaṁ uparujjhati,
    and where it totally stops without trace,
Tañ-ca maggaṁ pajānanti, *who understand the path,*
Dukkhūpasama-gāminaṁ:
    the way to the stilling of suffering:
Ceto-vimutti-sampannā,
    They are consummate in release of awareness,
Atho paññā-vimuttiyā.
    and in release of discernment.
Bhabbā te anta-kiriyāya,
    Capable of making an end,
Na te jāti-jarūpagāti.
    they won't return to birth & aging, ever again.

The Guardian Meditations

Buddhānussati mettā ca
Asubhaṁ maraṇassati,
Iccimā catur'ārakkhā
Kātabbā ca vipassanā.

These four meditations—recollection of the Buddha, goodwill, the foulness of the body, and mindfulness of death—are guardians & means of insight that should be done.

Visuddha-dhamma-santāno,
Anuttarāya bodhiyā,
Yogato ca pabodhā ca
Buddho Buddho'ti ñāyate.

Endowed with pure qualities through his unexcelled Awakening, and from training others to awaken, he is known as the Awakened/Awakening One.

Narānara-tiracchāna-
bhedā sattā sukhesino:
Sabbe pi sukhino hontu
Sukhitattā ca khemino.

All living beings—human, non-human, & animal—who are searching for happiness: May they all be happy and, through their happiness, secure.

Kesa-lomādi-chavānaṁ
Ayam'eva samussayo:
Kāyo sabbo pi jeguccho
Vaṇṇādito paṭikkulo.

This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

Jīvit'indriy'upaccheda-
saṅkhāta-maraṇaṁ siyā,
Sabbesaṁ pīdha pāṇīnaṁ.
Tañhi dhuvaṁ na jīvitaṁ.

Death, the destruction of the faculty of life, will come to all beings. That is certain, but life is not.

Ten Reflections

Dasa ime bhikkhave dhammā,
Pabbajitena abhiṇhaṁ paccavekkhitabbā,

Those gone forth should frequently reflect on these ten things.

Katame dasa?

Which ten?

1) Vevaṇṇiyamhi ajjhūpagatoti.

I have left the social order.

2) Para-paṭibaddhā me jīvikāti.

My life needs the support of others.

3) Añño me ākappo karaṇīyoti.

I must change the way I behave.

4) Kacci nu kho me attā sīlato na upavadatīti?

Can I fault myself with regard to the precepts?

5) Kacci nu kho maṁ anuvicca viññū sabrahma-cārī sīlato na upavadantīti?

Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts?

6) Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.

I will grow different, separate from all that is dear & appealing to me.

7) Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo. Yaṁ kammaṁ karissāmi kalyāṇaṁ vā pāpakaṁ vā tassa dāyādo bhavissāmīti.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.

8) Katham-bhūtassa me rattin-divā vītipatantīti?

What am I becoming as the days & the nights fly past?

9) Kacci nu kho'haṁ suññāgāre abhiramāmīti?

Is there an empty dwelling in which I delight?

10) Atthi nu kho me uttari-manussa-dhammā,
Alam-ariya-ñāṇa-dassana-viseso adhigato,
So'haṁ pacchime kāle sabrahma-cārīhi puṭṭho,
Na maṅku bhavissāmīti?

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṁ paccavekkhitabbāti.

These are the ten things on which those gone forth should frequently reflect.

The Four Dhamma Summaries

1. Upanīyati loko.	*The world is swept away.*
Addhuvo.	*It does not endure.*
2. Atāṇo loko,	*The world offers no shelter.*
Anabhissaro.	*There is no one in charge.*
3. Assako loko.	*The world has nothing of its own.*
Sabbaṁ pahāya gamanīyaṁ.	
	One has to pass on, leaving everything behind.
4. Ūno loko,	*The world is insufficient,*
Atitto,	*insatiable,*
Taṇhā dāso.	*a slave to craving.*

Ovāda-pāṭimokkha Gāthā

Khantī paramaṁ tapo tītikkhā.
Nibbānaṁ paramaṁ vadanti buddhā.
Na hi pabbajito parūpaghātī;
Samaṇo hoti paraṁ viheṭhayanto.
Patient forbearance is the highest austerity.
Unbinding is highest: that's what the Buddhas say.
He is no monk who harms another;
nor a contemplative, he who oppresses another.
Sabba-pāpassa akaraṇaṁ,
Kusalassūpasampadā,
Sacitta-pariyodapanaṁ:
Etaṁ buddhāna-sāsanaṁ.
The non-doing of all evil,
the performance of what is skillful,
the cleansing of one's own mind:
This is the Buddhas' teaching.
Anūpavādo anūpaghāto,
Pāṭimokkhe ca saṁvaro,
Mattaññutā ca bhattasmiṁ,
Pantañ-ca sayan'āsanaṁ.
Adhicitte ca āyogo:
Etaṁ buddhāna-sāsananti.
Not reviling, not injuring,
restraint in line with the monastic code,

moderation in food,
dwelling in seclusion,
devotion to the heightened mind:
This is the Buddhas' teaching.

The Sublime Attitudes

(METTĀ — GOODWILL)

Ahaṁ sukhito homi—*May I be happy.*
Niddukkho homi—*May I be free from stress & pain.*
Avero homi—*May I be free from animosity.*
Abyāpajjho homi—*May I be free from oppression.*
Anīgho homi—*May I be free from trouble.*
Sukhī attānaṁ pariharāmi—*May I look after myself with ease.*

Sabbe sattā sukhitā hontu.
May all living beings be happy.
Sabbe sattā averā hontu.
May all living beings be free from animosity.
Sabbe sattā abyāpajjhā hontu.
May all living beings be free from oppression.
Sabbe sattā anīghā hontu.
May all living beings be free from trouble.
Sabbe sattā sukhī attānaṁ pariharantu.
May all living beings look after themselves with ease.

(KARUṆĀ — COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

(MUDITĀ — EMPATHETIC JOY)

Sabbe sattā laddha-sampattito mā vigacchantu.

May all living beings not be deprived of the good fortune they have attained.

(UPEKKHĀ — EQUANIMITY)

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū kamma-paṭisaraṇā.

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yaṁ kammaṁ karissanti kalyāṇaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.

Whatever they do, for good or for evil, to that will they fall heir.

* * *

[Sabbe sattā sadā hontu]
Averā sukha-jīvino.
May all beings live happily,
always free from animosity.
Kataṁ puñña-phalaṁ mayhaṁ
Sabbe bhāgī bhavantu te.
May all share in the blessings
springing from the good I have done.

* * *

[Hotu sabbaṁ sumaṅgalaṁ]
May there be every good blessing.
Rakkhantu sabba-devatā
May all the devas protect you.
Sabba-buddhānubhāvena
Through the power of all the Buddhas,
Sotthī hontu nirantaraṁ
may you forever be well.
Hotu sabbaṁ sumaṅgalaṁ
May there be every good blessing.
Rakkhantu sabba-devatā
May all the devas protect you.
Sabba-dhammānubhāvena
Through the power of all the Dhamma,
Sotthī hontu nirantaraṁ
may you forever be well.
Hotu sabbaṁ sumaṅgalaṁ
May there be every good blessing.
Rakkhantu sabba-devatā
May all the devas protect you.
Sabba-saṅghānubhāvena
Through the power of all the Saṅgha,
Sotthī hontu nirantaraṁ
may you forever be well.

Dedication of Merit

Puññass'idāni katassa Yān'aññāni katāni me
Tesañ-ca bhāgino hontu Sattānantāppamāṇaka.

May all beings—without limit, without end—have a share
in the merit just now made, and in any other merit I have made.

Ye piyā guṇavantā ca Mayhaṁ mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhatta-verino;

Those who are dear & kind to me—beginning with my mother & father—
whom I have seen or never seen; and others, neutral or hostile;

Sattā tiṭṭhanti lokasmiṁ Te-bhummā catu-yonikā
Pañc'eka-catu-vokārā Saṁsarantā bhavābhave:

beings established in the cosmos—the three realms, the four modes of birth,
with five, one, or four aggregates—wandering on from realm to realm:

Ñātaṁ ye pattidānam-me Anumodantu te sayaṁ
Ye c'imaṁ nappajānanti Devā tesaṁ nivedayuṁ.

If they know of my dedication of merit, may they themselves rejoice,
and if they do not know, may the devas inform them.

Mayā dinnāna-puññānaṁ Anumodana-hetunā
Sabbe sattā sadā hontu Averā sukha-jīvino.

By reason of their rejoicing in my gift of merit,
may all beings always live happily, free from animosity.

Khemappadañ-ca pappontu Tesāsā sijjhataṁ subhā.

May they attain the Serene State, and their radiant hopes be fulfilled.

* * *

Ākāsaṭṭhā ca bhummaṭṭhā Deva-nāgā mahiddhikā
Puññan-taṁ anumodantu
Ciraṁ rakkhantu buddha-sāsanaṁ.

May devas & nagas of great power, standing in space and on land
rejoice in this merit. May they long protect the Buddha's teachings.

Devatādipattidāna Gāthā

Dedication of Merit to the Devas & Others

(LEADER):

Handa mayaṁ pattidāna-gāthāyo bhaṇāmase:

Now let us recite the verse for dedicating merit:

(ALL):

Yā devatā santi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahiṁ tahiṁ
Tā dhamma-dānena bhavantu pūjitā
Sotthiṁ karonthe'dha vihāra-maṇḍale.

May the devas dwelling in the temple, the stupa, the buildings, the Bodhi-tree enclosure, here & there, be honored with the gift of Dhamma.
May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dānapatī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.

May elder, intermediate, & new monks, temple attendants, donors, lay followers; towns, cities, & principalities, with their beings & spirits be happy.

Jalābujā yepi ca aṇḍa-sambhavā
Saṁseda-jātā athav'opapātikā
Niyyānikaṁ dhamma-varaṁ paṭicca te
Sabbe-pi dukkhassa karontu saṅkhayaṁ.

Whether born from a womb, from an egg, from slime, or spontaneously arising: May they all, in dependence on the foremost Dhamma for leading out, make an end to suffering & stress.

Ṭhātu ciraṁ sataṁ dhammo
Dhammaddharā ca puggalā.
Saṅgho hotu samaggova
Atthāya ca hitāya ca.

Amhe rakkhatu saddhammo
Sabbe-pi dhammacārino.
Vuḍḍhiṁ sampāpuṇeyyāma,
Dhamme ariyappavedite.

May the Dhamma stand firm for long,
along with those individuals who maintain it.
May the Saṅgha live in harmony, for our welfare & benefit.
May the true Dhamma protect us,
together with all who practice the Dhamma.
May we flourish in the Dhamma taught by the Noble Ones.

Refuge

(LEADER) Handa mayaṁ buddhassa bhagavato pubba-bhāga-nama-kāraṁ karomase:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL) [Namo tassa] bhagavato arahato sammā-sambuddhassa. (THREE TIMES)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

(LEADER) Handa mayaṁ saraṇa-gamana-pāṭhaṁ bhaṇāmase:

(ALL)

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṁ saraṇaṁ gacchāmi.
A second time, I go to the Buddha for refuge.
Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A second time, I go to the Dhamma for refuge.
Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A second time, I go to the Saṅgha for refuge.
Tatiyam-pi buddhaṁ saraṇaṁ gacchāmi.
A third time, I go to the Buddha for refuge.
Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.
A third time, I go to the Dhamma for refuge.
Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.
A third time, I go to the Saṅgha for refuge.

(LEADER) Handa mayaṁ sacca-kiriyā gāthāyo bhaṇāmase:

(ALL)

N'atthi me saraṇaṁ aññaṁ
Buddho me saraṇaṁ varaṁ.
Etena sacca-vajjena Sotthi te [me] hotu sabbadā.
I have no other refuge,
The Buddha is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

N'atthi me saraṇaṁ aññaṁ
Dhammo me saraṇaṁ varaṁ.
Etena sacca-vajjena Sotthi te [me] hotu sabbadā.
I have no other refuge,
The Dhamma is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

N'atthi me saraṇaṁ aññaṁ
Saṅgho me saraṇaṁ varaṁ.
Etena sacca-vajjena Sotthi te [me] hotu sabbadā.

I have no other refuge,
The Saṅgha is my foremost refuge.
Through the speaking of this truth, may they [I] be blessed always.

(LEADER) Handa mayaṁ mahā-kāruṇikonāti-ādikā-gāthāyo bhaṇāmase:

(ALL)

Mahā-kāruṇiko nātho Atthāya sabba-pāṇinaṁ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṁ.
Etena sacca-vajjena Mā hontu sabbupaddavā.

[The Buddha], our protector, with great compassion,
for the welfare of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the speaking of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṁ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṁ.
Etena sacca-vajjena Mā hontu sabbupaddavā.

]The Buddha], our protector, with great compassion,
for the benefit of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the power of this truth, may all troubles cease to be.

Mahā-kāruṇiko nātho Sukhāya sabba-pāṇinaṁ,
Pūretvā pāramī sabbā Patto sambodhim-uttamaṁ.
Etena sacca-vajjena Mā hontu sabbupaddavā.

[The Buddha], our protector, with great compassion,
for the happiness of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the power of this truth, may all troubles cease to be.

(LEADER) Handa mayaṁ khemākhema-saraṇa-gamana-paridīpikā-gāthāyo bhaṇāmase:

(ALL)

Bahuṁ ve saraṇaṁ yanti Pabbatāni vanāni ca,
Ārāma-rukkha-cetyāni Manussā bhaya-tajjitā.

Many are those who go for refuge to mountains, forests,
parks, trees, & shrines: People threatened with danger.

N'etaṁ kho saraṇaṁ khemaṁ
N'etaṁ saraṇam-uttamaṁ,
N'etaṁ saraṇam-āgamma Sabba-dukkhā pamuccati.

That is not the secure refuge, that is not the highest refuge, that is not the refuge, having gone to which, one gains release from all suffering.

Yo ca buddhañ-ca dhammañ-ca
Saṅghañ-ca saraṇaṁ gato,
Cāttāri ariya-saccāni Sammappaññāya passati:

But a person who, having gone to the Buddha, Dhamma, & Saṅgha for refuge, sees the four Noble Truths with right discernment:

Dukkhaṁ dukkha-samuppādaṁ
Dukkhassa ca atikkamaṁ,
Ariyañ-c'aṭṭhaṅgikaṁ maggaṁ
Dukkhūpasama-gāminaṁ.

Stress, the cause of stress, the transcending of stress,
and the Noble Eightfold Path, the way to the stilling of stress.

Etaṁ kho saraṇaṁ khemaṁ
Etaṁ saraṇam-uttamaṁ,
Etaṁ saraṇam-āgamma Sabba-dukkhā pamuccati.

That is the secure refuge, that is the highest refuge,
that is the refuge, having gone to which, one gains release from all suffering.

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā,
Bārāṇasiyaṁ viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.
I have heard that on one occasion the Blessed One was staying at Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Dve'me bhikkhave antā pabbajitena na sevitabbā,
"These two extremes are not to be indulged in by one who has gone forth—

Yo cāyaṁ kāmesu kāma-sukhallikānuyogo,
Hīno gammo pothujjaniko anariyo anattha-sañhito,
that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyaṁ atta-kilamathānuyogo,
Dukkho anariyo anattha-sañhito.
and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdaṁ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Idaṁ kho pana bhikkhave dukkhaṁ ariya-saccaṁ:

Now this, monks, is the noble truth of stress:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṁ,

Birth is stressful, aging is stressful, death is stressful.

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā,

sorrow, lamentation, pain, distress, & despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-p'icchaṁ na labhati tampi dukkhaṁ.

association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful.

Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idaṁ kho pana bhikkhave dukkha-samudayo ariya-saccaṁ:

And this, monks, is the noble truth of the origination of stress:

Yāyaṁ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandinī,
Seyyathīdaṁ,
Kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idaṁ kho pana bhikkhave dukkha-nirodho ariya-saccaṁ:

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo
paṭinissaggo mutti anālayo.

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idaṁ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ:

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,
Seyyathīdaṁ, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṁ dukkhaṁ ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ
pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ
pariññātanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṁ dukkha-samudayo ariya-saccanti me
bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.'

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccaṁ
pahātabbanti me bhikkhave, Pubbe ananussutesu
dhammesu, Cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.'

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccaṁ pahīnanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idaṁ dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress.'

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be realized.'

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been realized.'

Idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ bhāvetabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ bhāvitanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.
Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭaṁ dvādas'ākāraṁ yathābhūtaṁ
ñāṇa-dassanaṁ na suvisuddhaṁ ahosi,
N'eva tāvāhaṁ bhikkhave sadevake loke samārake
sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṁ sammā-sambodhiṁ abhisambuddho
paccaññāsiṁ.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
Evan-ti-parivaṭṭaṁ dvādas'ākāraṁ yathābhūtaṁ
ñāṇa-dassanaṁ suvisuddhaṁ ahosi,
Athāhaṁ bhikkhave sadevake loke samārake
sabrahmake,
Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
Anuttaraṁ sammā-sambodhiṁ abhisambuddho
paccaññāsiṁ.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & commonfolk.

Ñāṇañ-ca pana me dassanaṁ udapādi,
'Akuppā me vimutti, Ayam-antimā jāti,
N'atthidāni punabbhavoti.'"

The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Idam-avoca Bhagavā.

Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṁ abhinanduṁ.

That is what the Blessed One said. Gratified, the group of five monks delighted at his words.

Imasmiñ-ca pana veyyā-karaṇasmiṁ bhaññamāne,
Āyasmato Koṇḍaññassa virajaṁ vītamalaṁ dhamma-cakkhuṁ udapādi,

And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye:

"Yaṅ-kiñci samudaya-dhammaṁ sabban-taṁ nirodha-dhammanti."

"Whatever is subject to origination is all subject to cessation."

Pavattite ca Bhagavatā dhamma-cakke,
Bhummā devā saddamanussāvesuṁ,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out:

"Etam-Bhagavatā Bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhamma-cakkaṁ pavattitaṁ,
Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti."

"At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos."

Bhummānaṁ devānaṁ saddaṁ sutvā,
Cātummahārājikā devā saddamanussāvesuṁ.

On hearing the earth devas' cry, the devas of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṁ devānaṁ saddaṁ sutvā,
Tāvatiṁsā devā saddamanussāvesuṁ.

On hearing the cry of the devas of the Heaven of the Four Kings, the devas of the Heaven of the Thirty-three took up the cry.

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā,
Yāmā devā saddamanussāvesuṁ.
On hearing the cry of the devas of the Heaven of the Thirty-three, the Yama devas took up the cry.

Yāmānaṁ devānaṁ saddaṁ sutvā,
Tusitā devā saddamanussāvesuṁ.
On hearing the cry of the Yama devas, the Tusita devas took up the cry.

Tusitānaṁ devānaṁ saddaṁ sutvā,
Nimmānaratī devā saddamanussāvesuṁ.
On hearing the cry of the Tusita devas, the Nimmanarati devas took up the cry.

Nimmānaratīnaṁ devānaṁ saddaṁ sutvā,
Paranimmita-vasavattī devā saddamanussāvesuṁ.
On hearing the cry of the Nimmanarati devas, the Paranimmita-vasavatti devas took up the cry.

Paranimmita-vasavattīnaṁ devānaṁ saddaṁ sutvā,
Brahma-kāyikā devā saddamanussāvesuṁ,
On hearing the cry of the Paranimmita-vasavatti devas, the devas of Brahmā's retinue took up the cry:

"Etam-Bhagavatā Bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhamma-cakkaṁ pavattitaṁ,
Appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti."
"At Vārāṇasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhman or contemplative, deva, Māra, Brahmā, or anyone at all in the cosmos."

Itiha tena khaṇena tena muhuttena,
Yāva brahma-lokā saddo abbhuggacchi.
So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañ-ca dasa-sahassī loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṁ devānubhāvaṁ.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Atha kho Bhagavā udānaṁ udānesi,

"Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti."

Then the Blessed One exclaimed: "So you really know, Koṇḍañña? So you really know?"

Itihidaṁ āyasmato Koṇḍaññassa,

Añña-koṇḍañño'tveva nāmaṁ, ahosīti.

And that is how Ven. Koṇḍañña acquired the name Añña-Koṇḍañña— Kondañña who knows.

Anatta-lakkhaṇa Sutta

The Discourse on the Not-self Characteristic

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā,

Bārāṇasiyaṁ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Vārāṇasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Rūpaṁ bhikkhave anattā.

Rūpañ-ca hidaṁ bhikkhave attā abhavissa,

Nayidaṁ rūpaṁ ābādhāya saṁvatteyya,

Labbhetha ca rūpe,

'Evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā ahosīti.'
"Form, monks, is not-self. If form were self, this form would not lend itself to dis-ease, and it would be possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.'

Yasmā ca kho bhikkhave rūpaṁ anattā,
Tasmā rūpaṁ ābādhāya saṁvattati,
Na ca labbhati rūpe,
'Evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā ahosīti.'
But precisely because form is not-self, form lends itself to dis-ease, and it is not possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.'

Vedanā anattā.
Vedanā ca hidaṁ bhikkhave attā abhavissa,
Nayidaṁ vedanā ābādhāya saṁvatteyya.
Labbhetha ca vedanāya,
'Evaṁ me vedanā hotu evaṁ me vedanā mā ahosīti.'
Feeling is not-self. If feeling were self, this feeling would not lend itself to dis-ease, and it would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Yasmā ca kho bhikkhave vedanā anattā,
Tasmā vedanā ābādhāya saṁvattati,
Na ca labbhati vedanāya,
'Evaṁ me vedanā hotu evaṁ me vedanā mā ahosīti.'
But precisely because feeling is not-self, feeling lends itself to dis-ease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā.
Saññā ca hidaṁ bhikkhave attā abhavissa,
Nayidaṁ saññā ābādhāya saṁvatteyya,
Labbhetha ca saññāya,
'Evaṁ me saññā hotu evaṁ me saññā mā ahosīti.'

Perception is not-self. If perception were self, this perception would not lend itself to dis-ease, and it would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho bhikkhave saññā anattā,
Tasmā saññā ābādhāya saṁvattati,
Na ca labbhati saññāya,
'Evaṁ me saññā hotu evaṁ me saññā mā ahosīti.'

But precisely because perception is not-self, perception lends itself to dis-ease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Saṅkhārā anattā.
Saṅkhārā ca hidaṁ bhikkhave attā abhavissaṁsu,
Nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ,
Labbhetha ca saṅkhāresu, Evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti.

Fabrications are not-self. If fabrications were self, these fabrications would not lend themselves to dis-ease, and it would be possible (to say) with regard to fabrication, 'Let my fabrications be thus. Let my fabrications not be thus.'

Yasmā ca kho bhikkhave saṅkhārā anattā,
Tasmā saṅkhārā ābādhāya saṁvattanti,
Na ca labbhati saṅkhāresu,
'Evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti.'

But precisely because fabrications are not-self, fabrications lend themselves to dis-ease, and it is not possible (to say) with regard to fabrications, 'Let my fabrications be thus. Let my fabrications not be thus.'

Viññāṇaṁ anattā.
Viññāṇañ-ca hidaṁ bhikkhave attā abhavissa,
Nayidaṁ viññāṇaṁ ābādhāya saṁvatteyya,
Labbhetha ca viññāṇe,

'Evaṁ me viññāṇaṁ hotu evaṁ me viññāṇaṁ mā ahosīti.'

Consciousness is not-self. If consciousness were self, this consciousness would not lend itself to dis-ease, and it would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho bhikkhave viññāṇaṁ anattā,
Tasmā viññāṇaṁ ābādhāya saṁvattati,
Na ca labbhati viññāṇe,
'Evaṁ me viññāṇaṁ hotu evaṁ me viññāṇaṁ mā ahosīti.'

But precisely because consciousness is not-self, consciousness lends itself to dis-ease, and it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Taṁ kiṁ maññatha bhikkhave rūpaṁ niccaṁ vā aniccaṁ vāti."

How do you construe this, monks—Is form constant or inconstant?"

"Aniccaṁ bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṁ bhante."

"Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
'Etaṁ mama eso'ham-asmi eso me attāti.'"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No h'etaṁ bhante."

"No, lord."

"Taṁ kiṁ maññatha bhikkhave vedanā niccā vā aniccā vāti."

"How do you construe this, monks—Is feeling constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

And is that which is inconstant easeful or stressful?

"Dukkhaṁ bhante."

"Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
'Etaṁ mama eso'ham-asmi eso me attāti.'"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No h'etaṁ bhante."

"No, lord."

"Taṁ kiṁ maññatha bhikkhave saññā niccā vā aniccā vāti."

"How do you construe this, monks—Is perception constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṁ bhante."

"Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
'Etaṁ mama eso'ham-asmi eso me attāti.'"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No h'etaṁ bhante."

"No, lord."

"Taṁ kiṁ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti."

"How do you construe this, monks—Are fabrications constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṁ bhante."

"Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
'Etaṁ mama eso'ham-asmi eso me attāti.'"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No h'etaṁ bhante."

"No, lord."

"Taṁ kiṁ maññatha bhikkhave viññāṇaṁ niccaṁ vā aniccaṁ vāti."

"How do you construe this, monks—Is consciousness constant or inconstant?"

"Aniccaṁ bhante."

"Inconstant, lord."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṁ bhante."

"Stressful, lord."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,
Kallaṁ nu taṁ samanupassituṁ,
'Etaṁ mama eso'ham-asmi eso me attāti.'"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No h'etaṁ bhante."

"No, lord."

"Tasmātiha bhikkhave yaṅ-kiñci rūpaṁ atītānāgata-paccuppannaṁ,
Ajjhattaṁ vā bahiddhā vā,
Oḷārikaṁ vā sukhumaṁ vā,
Hīnaṁ vā paṇītaṁ vā, Yan-dūre santike vā,
Sabbaṁ rūpaṁ,

Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form —

'N'etaṁ mama neso'ham-asmi na meso attāti,'
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci vedanā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā vedanā,

Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling—

'N'etaṁ mama neso'ham-asmi na meso attāti,'
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci saññā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā saññā,
Any perception whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception—
'N'etaṁ mama neso'ham-asmi na meso attāti,'
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'
Ye keci saṅkhārā atītānāgata-paccuppannā,
Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā,
Hīnā vā paṇītā vā, Ye dūre santike vā,
Sabbe saṅkhārā,
Any fabrications whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all fabrications—
'N'etaṁ mama neso'ham-asmi na meso attāti,'
Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
are to be seen as they have come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'
Yaṅ-kiñci viññāṇaṁ atītānāgata-paccuppannaṁ,
Ajjhattaṁ vā bahiddhā vā,
Oḷārikaṁ vā sukhumaṁ vā,
Hīnaṁ vā paṇītaṁ vā, Yan-dūre santike vā,
Sabbaṁ viññāṇaṁ,
Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness—
'N'etaṁ mama neso'ham-asmi na meso attāti,'

Evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
is to be seen as has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Evaṁ passaṁ bhikkhave sutavā ariya-sāvako,
Rūpasmiṁ pi nibbindati,
Vedanāya pi nibbindati,
Saññāya pi nibbindati,
Saṅkhāresu pi nibbindati,
Viññāṇasmiṁ pi nibbindati.
Seeing thus, the instructed noble disciple grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, & disenchanted with consciousness.

Nibbindaṁ virajjati. Virāgā vimuccati.
Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmiṁ vimuttam-iti ñāṇaṁ hoti.
'Khīṇā jāti, Vusitaṁ brahma-cariyaṁ,
Kataṁ karaṇīyaṁ, Nāparaṁ itthattāyāti' pajānātīti."
With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṁ abhinanduṁ.
That is what the Blessed One said. Gratified, the group of five monks delighted at his words.

Imasmiñ-ca pana veyyā-karaṇasmiṁ bhaññamāne,
Pañca-vaggiyānaṁ bhikkhūnaṁ anupādāya,
Āsavehi cittāni vimucciṁsūti.
And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from mental effluents.

Āditta-pariyāya Sutta
The Fire Discourse

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā,
Gayāyaṁ viharati gayāsīse,
Saddhiṁ bhikkhu-sahassena,
Tatra kho Bhagavā bhikkhū āmantesi.
I have heard that on one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks. There he addressed the monks:
"Sabbaṁ bhikkhave ādittaṁ.
Kiñ-ca bhikkhave sabbaṁ ādittaṁ.
Cakkhuṁ bhikkhave ādittaṁ.
Rūpā ādittā.
Cakkhu-viññāṇaṁ ādittaṁ.
Cakkhu-samphasso āditto.
"Monks, All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.
Yam-p'idaṁ cakkhu-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.
And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.
Kena ādittaṁ. *Aflame with what?*
Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Sotaṁ ādittaṁ.
Saddā ādittā.
Sota-viññāṇaṁ ādittaṁ.
Sota-samphasso āditto.

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame.

Yam-p'idaṁ sota-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.

And whatever there is that arises in dependence on contact at the ear—
experienced as pleasure, pain, or neither-pleasure-nor-pain—
that too is aflame.

Kena ādittaṁ. *Aflame with what?*

Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Ghānaṁ ādittaṁ.
Gandhā ādittā.
Ghāna-viññāṇaṁ ādittaṁ.
Ghāna-samphasso āditto.

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame.

Yam-p'idaṁ ghāna-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.
And whatever there is that arises in dependence on contact at the nose—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittaṁ. *Aflame with what?*

Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Jivhā ādittā.
Rasā ādittā.
Jivhā-viññāṇaṁ ādittaṁ.
Jivhā-samphasso āditto.
The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame.

Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.
And whatever there is that arises in dependence on contact at the tongue—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame.

Kena ādittaṁ. *Aflame with what?*

Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Kāyo āditto.
Phoṭṭhabbā ādittā.
Kāya-viññāṇaṁ ādittaṁ.
Kāya-samphasso āditto.
The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.

Yam-p'idaṁ kāya-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.
And whatever there is that arises in dependence on contact at the body—
experienced as pleasure, pain, or neither-pleasure-nor-pain—
that too is aflame.

Kena ādittaṁ. *Aflame with what?*

Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.
Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

Mano āditto.
Dhammā ādittā.
Mano-viññāṇaṁ ādittaṁ.
Mano-samphasso āditto.
The intellect is aflame. Ideas are aflame. Consciousness at the intellect is

aflame. Contact at the intellect is aflame.

Yam-p'idaṁ mano-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tam-pi ādittaṁ.

And whatever there is that arises in dependence on contact at the intellect—
experienced as pleasure, pain, or neither-pleasure-nor-pain—
that too is aflame.

Kena ādittaṁ. *Aflame with what?*

Ādittaṁ rāg'agginā dos'agginā moh'agginā.
Ādittaṁ jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Aflame with the fire of passion, the fire of aversion, the fire of delusion.
Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

Evaṁ passaṁ bhikkhave sutavā ariya-sāvako,
Cakkhusmiṁ pi nibbindati. Rūpesu pi nibbindati.
Cakkhu-viññāṇe pi nibbindati.
Cakkhu-samphasse pi nibbindati.

Seeing thus, the instructed Noble disciple grows disenchanted with the eye,
disenchanted with forms, disenchanted with consciousness at the eye,
disenchanted with contact at the eye.

Yam-p'idaṁ cakkhu-samphassa-paccayā uppajjati vedayitaṁ, Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā, Tasmiṁ pi nibbindati.

And whatever there is that arises in dependence on contact at the eye,
experienced as pleasure, pain or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Sotasmiṁ pi nibbindati. Saddesu pi nibbindati.
Sota-viññāṇe pi nibbindati.

Sota-samphasse pi nibbindati.
He grows disenchanted with the ear, disenchanted with sounds, disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yam-p'idaṁ sota-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tasmiṁ pi nibbindati.
And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Ghānasmiṁ pi nibbindati. Gandhesu pi nibbindati.
Ghāna-viññāṇe pi nibbindati.
Ghāna-samphasse pi nibbindati.
He grows disenchanted with the nose, disenchanted with aromas, disenchanted with consciousness at the nose, disenchanted with contact at the nose.

Yam-p'idaṁ ghāna-samphassa-paccayā uppajjati vedayitaṁ, Sukhaṁ vā dukkhaṁ vā adukkhama sukhaṁ vā, Tasmiṁ pi nibbindati.
And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Jivhāya pi nibbindati. Rasesu pi nibbindati.
Jivhā-viññāṇe pi nibbindati.
Jivhā-samphasse pi nibbindati.
He grows disenchanted with the tongue, disenchanted with flavors, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitaṁ,

Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tasmiṁ pi nibbindati.
And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Kāyasmiṁ pi nibbindati. Phoṭṭhabbesu pi nibbindati.
Kāya-viññāṇe pi nibbindati.
Kāya-samphasse pi nibbindati.
He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.

Yam-p'idaṁ kāya-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tasmiṁ pi nibbindati.
And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Manasmiṁ pi nibbindati. Dhammesu pi nibbindati.
Mano-viññāṇe pi nibbindati.
Mano-samphasse pi nibbindati.
He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.

Yam-p'idaṁ mano-samphassa-paccayā uppajjati vedayitaṁ,
Sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
Tasmiṁ pi nibbindati.
And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain:
With that, too, he grows disenchanted.

Nibbindaṁ virajjati. Virāgā vimuccati.
Disenchanted, he becomes dispassionate. Through dispassion, he is released.
Vimuttasmiṁ vimuttam-iti ñāṇaṁ hoti.
'Khīṇā jāti, Vusitaṁ brahma-cariyaṁ,
Kataṁ karaṇīyaṁ, Nāparaṁ itthattāyāti' pajānātīti."
With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Idam-avoca Bhagavā.
Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinanduṁ.
That is what the Blessed One said. Gratified, the monks delighted at his words.

Imasmiñ-ca pana veyyā-karaṇasmiṁ bhaññamāne,
Tassa bhikkhu-sahassassa anupādāya,
Āsavehi cittāni vimucciṁsūti.
And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from mental effluents.

Mahā-samaya Sutta
The Great Meeting

[Evam-me sutaṁ.] Ekaṁ samayaṁ Bhagavā, Sakkesu viharati Kapilavatthusmiṁ Mahāvane, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi sabbeh'eva arahantehi. Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantaṁ dassanāya bhikkhu-saṅghañ-ca.

I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of approximately five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Saṅgha.

Atha kho catunnaṁ suddhāvāsa-kāyikānaṁ devānaṁ etad-ahosi, "Ayaṁ kho Bhagavā Sakkesu viharati Kapilavatthusmiṁ Mahāvane, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi sabbeh'eva arahantehi. Dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti Bhagavantaṁ dassanāya bhikkhu-saṅghañ-ca. Yannūna mayam-pi yena Bhagavā ten'upasaṅkameyyāma, upasaṅkamitvā Bhagavato santike pacceka-gāthā bhāseyyāmāti."

Then the thought occurred to four devatās of the ranks from the Pure Abodes: "The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Saṅgha of about five hundred bhikkhus, all of them arahants. And most of the devatās from ten world-

systems have gathered in order to see the Blessed One & the Bhikkhu Saṅgha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."

Atha kho tā devatā seyyathā-pi nāma balavā puriso sammiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ sammiñjeyya, evam-eva suddhāvāsesu devesu antarahitā Bhagavato purato pāturahaṁsu. Atha kho tā devatā Bhagavantaṁ abhivādetvā ekam-antaṁ aṭṭhaṁsu. Ekam-antaṁ ṭhitā kho ekā devatā Bhagavato santike imaṁ gāthaṁ abhāsi.

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devatā recited this verse in the Blessed One's presence:

"Mahā-samayo pavanasmiṁ Deva-kāyā samāgatā
Āgatamha imaṁ dhamma-samayaṁ
Dakkhitāyeva aparājita-saṅghanti.

"A great meeting in the woods:
The deva hosts have assembled.
We have come to this Dhamma meeting
to see the unvanquished Saṅgha."

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi.

"Tatra bhikkhavo samādahaṁsu
Cittaṁ attano ujukam-akaṁsu
Sārathī va nettāni gahetvā
Indriyāni rakkhanti paṇḍitāti."

Then another devatā recited this verse in the Blessed One's presence:

"There the bhikkhus are concentrated,
have straightened their own minds.
Like a charioteer holding the reins,
the wise ones guard their faculties."

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi.

"Chetvā khīlaṁ chetvā palīghaṁ
Inda-khīlam-ohaccam-anejā,
Te caranti suddhā vimalā
Cakkhumatā sudantā susu-nāgāti."

Then another devatā recited this verse in the Blessed One's presence:

"Having cut through barrenness, cut the cross-bar,
having uprooted Indra's pillar, unstirred,
they wander about pure, unstained,
young nāgas well-tamed by the One with Vision."

Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi.

"Ye keci Buddhaṁ saraṇaṁ gatāse
Na te gamissanti apāya-bhūmiṁ.
Pahāya mānusaṁ dehaṁ
Deva-kāyaṁ paripūressantīti."

Then another devatā recited this verse in the Blessed One's presence:

"Those who have gone to the Buddha for refuge
will not go to the plane of woe.
On discarding the human body,
they will fill the hosts of the devas."

Atha kho Bhagavā bhikkhū āmantesi,
"Yebhuyyena bhikkhave dasasu loka-dhātūsu devatā sannipatitā honti Tathāgataṁ dassanāya bhikkhu-saṅghañ-ca.

Ye-pi te bhikkhave ahesuṁ atītam-addhānaṁ arahanto Sammā-sambuddhā,
tesam-pi Bhagavantānaṁ eta-paramāyeva devatā sannipatitā ahesuṁ, seyyathā-pi mayhaṁ etarahi.

Ye-pi te bhikkhave bhavissanti anāgatam-addhānaṁ arahanto Sammā-sambuddhā,
tesam-pi Bhagavantānaṁ eta-paramāyeva devatā sannipatitā bhavissanti, seyyathā-pi mayhaṁ etarahi.

Then the Blessed One addressed the monks: "Monks, most of the devatās from ten world-systems have gathered in order to see the Tathāgata & the Bhikkhu Saṅgha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devatā-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present.

Ācikkhissāmi bhikkhave deva-kāyānaṁ nāmāni.
Kittayissāmi bhikkhave deva-kāyānaṁ nāmāni.
Desissāmi bhikkhave deva-kāyānaṁ nāmāni.
Taṁ suṇātha sādhukaṁ manasikarotha bhāsissāmīti."

"Evam-bhanteti" kho te bhikkhū Bhagavato paccassosuṁ. Bhagavā etad-avoca.

"I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

"Silokam-anukassāmi Yattha bhummā tadassitā
Ye sitā giri-gabbharaṁ Pahitattā samāhitā
Puthū sīhāva sallīnā Loma-haṁsābhisambhuno
Odāta-manasā suddhā Vippasannam-anāvilā

"I recite a verse of tribute.
Those who live where spirits dwell,
who live in mountain caves, resolute, concentrated,
many, like hidden lions, who have overcome horripilation,
white-hearted, pure, serene, & undisturbed:

Bhiyyo pañca-sate ñatvā Vane Kāpilavatthave
Tato āmantayi Satthā Sāvake sāsane rate
'Deva-kāyā abhikkantā Te vijānātha bhikkhavo.'
Te ca ātappam-akaruṁ Sutvā Buddhassa sāsanaṁ.
Tesam-pāturahu ñāṇaṁ Amanussāna dassanaṁ
Appeke satam-addakkhuṁ Sahassaṁ atha sattariṁ
Sataṁ eke sahassānaṁ Amanussānam-addasuṁ
Appekenantam-addakkhuṁ Disā sabbā phuṭā ahuṁ

Knowing that more than 500 of them
had come to the forest of Kapilavastu,
the Teacher then said to them, disciples delighting in his instruction,
'The deva hosts have approached. Detect them, monks!'
Listening to the Awakened One's instruction,
they made an ardent effort.
Knowledge appeared to them, vision of non-human beings.
Some saw 100, some 1,000, some 70,000,
some had vision of 100,000 non-human beings.
Some gained vision of innumerable devas filling every direction.

Tañ-ca sabbaṁ abhiññāya Vavakkhitvāna cakkhumā
Tato āmantayi Satthā Sāvake sāsane rate
'Deva-kāyā abhikkantā Te vijānātha bhikkhavo
Ye vohaṁ kittayissāmi Girāhi anupubbaso.

Realizing all this, the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
'The deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.

Satta-sahassā va yakkhā Bhummā Kāpilavatthavā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

7,000 yakkhas inhabiting the land of Kāpilavastu,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Cha-sahassā hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

6,000 yakkhas from the Himālayas, of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Sātāgirā ti-sahassā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

From Mount Sāta 3,000 yakkhas of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Icc'ete soḷasa-sahassā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

These 16,000 yakkhas of varied hue
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Vessāmittā pañca-satā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

500 yakkhas from Vessāmitta, of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Kumbhīro Rājagahiko Vepullassa nivesanaṁ
Bhiyyo naṁ sata-sahassaṁ Yakkhānaṁ payirupāsati
Kumbhīro Rājagahiko Sop'āga samitiṁ vanaṁ.

Kumbhīra from Rājagaha, who dwells on Mount Vepulla,
attended to by more than 100,000 yakkhas—
Kumbhīra from Rājagaha: He, too, has come to the forest meeting.

Purimañ-ca disaṁ rājā Dhataraṭṭho pasāsati
Gandhabbānaṁ ādhipati Mahārājā yasassi so
Puttā-pi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

And Dhataraṭṭha, who rules as king of the Eastern Direction,
as lord of the gandhabbas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

Dakkhiṇañ-ca disaṁ rājā Virūḷho tappasāsati
Kumbhaṇḍānaṁ ādhipati Mahārājā yasassi so
Puttā-pi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

And Virūḷha, who rules as king of the Southern Direction,
as lord of the kumbaṇḍas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

Pacchimañ-ca disaṁ rājā Virūpakkho pasāsati
Nāgānaṁ ādhipati Mahārājā yasassi so
Puttā-pi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

And Virūpakkha, who rules as king of the Western Direction,
as lord of the nāgas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

Uttarañ-ca disaṁ rājā Kuvero tappasāsati
Yakkhānaṁ ādhipati Mahārājā yasassi so

Puttā-pi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

And Kuvera, who rules as king of the Northern Direction,
as lord of the yakkhas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

Purima-disaṁ Dhataraṭṭho Dakkhiṇena Virūḷhako
Pacchimena Virūpakkho Kuvero uttaraṁ disaṁ
Cattāro te mahārājā Samantā caturo disā
Daddallamānā aṭṭhaṁsu Vane Kāpilavatthave.

Dhataraṭṭha from the Eastern Direction, Virūḷhaka from the South,
Virūpakkha from the West, Kuvera from the Northern Direction:
These four Great Kings encompassing the four directions,
resplendent, stand in the Kāpilavastu forest.

Tesaṁ māyāvino dāsā Āgū vañcanikā saṭhā
Māyā Kuṭeṇḍu Veṭeṇḍu Viṭū ca Viṭuṭo saha
Candano Kāma-seṭṭho ca
Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca Deva-sūto ca Mātali
Cittaseno ca gandhabbo Naḷo rājā Janosabho
Āgū Pañcasikho c'eva Timbarū Suriyavacchasā
Ete c'aññe ca rājāno Gandhabbā saha rājubhi
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

Their deceitful vassals have also come—deceptive, treacherous—
Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa,

Candana, the Chief of Sensuality, Kinnughaṇḍu, Nighaṇḍu,
Panāda, the Mimic, Mātali, the deva's charioteer,
Cittasena the gandhabba, King Naḷa, the Bull of the People,
Pañcasikha has come with Timbaru & Suriyavacchasā.
These & other kings, gandhabbas with their kings,
rejoicing, have approached the monks' forest meeting.

Ath'āgū Nābhasā nāgā Vesālā saha Tacchakā
Kambal'Assatarā āgū Pāyāgā saha ñātibhi
Yāmunā Dhataraṭṭhā ca Āgū nāgā yasassino
Erāvaṇṇo mahānāgo Sop'āga samitiṁ vanaṁ.'

Then there have also come nāgas from Lake Nābhasa, Vesālī & Tacchaka.
Kambalas, Assataras, Payāgas, & their kin.
And from the River Yāmuna comes the prestigious nāga, Dhataraṭṭha.
The great nāga Eravaṇṇa: He, too, has come to the forest meeting."

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhū
Vehāyasā te vana-majjha-pattā.
Citrā Supaṇṇā iti tesa'nāmaṁ.
Abhayantadā nāga-rājānamāsi
Supaṇṇato khemam-akāsi Buddho.
Saṇhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇam-akaṁsu Buddhaṁ.

They who swoop down swiftly on nāga kings,
divine, twice-born, winged, their eyesight pure:
[Garuḍas] came from the sky to the midst of the forest.
Citra & Supaṇṇa are their names.
But the Buddha, giveing safety to the nāga kings,
made them secure from Supaṇṇa.
Addressing one another with affectionate words,
the nāgas & Supaṇṇas made the Buddha their refuge.

'Jitā vajira-hatthena Samuddaṁ asurā sitā
Bhātaro Vāsavassete Iddhimanto yasassino
Kālakañjā mahābhismā Asurā Dānaveghasā
Vepacitti Sucitti ca Pahārādo Namucī saha
Satañ-ca Bali-puttānaṁ Sabbe Veroca-nāmakā
Sannayhitvā baliṁ senaṁ
Rāhu-bhaddam-upāgamuṁ
Samayodāni bhaddante
Bhikkhūnaṁ samitaṁ vanaṁ.

Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava's brothers—powerful, prestigious—
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Pahārāda, with Namucī,
and Bali's hundred sons, all named Veroca,
arrayed with powerful armies have approached their honored Rāhu
[and said]: 'Now is the occasion, sir, of the monk's forest meeting.'

Āpo ca devā Paṭhavī ca Tejo Vāyo tad-āgamuṁ
Varuṇā Vāruṇā devā Somo ca Yasasā saha
Mettā-Karuṇā-kāyikā Āgū devā yasassino
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

Devas of water, earth, fire, & wind have come here.
Varuṇas, Vāruṇas, Soma together with Yasa,
the prestigious devas of the hosts of goodwill & compassion have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Veṇḍū ca devā Sahalī ca Asamā ca duve Yamā
Candassūpanisā devā Candam-āgū purakkhitā
Suriyassūpanisā devā Suriyam-āgū purakkhitā
Nakkhattāni purakkhitvā Āgū mandavalāhakā
Vasūnaṁ Vāsavo seṭṭho Sakkop'āga purindado
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

Veṇḍu [Viṣṇu] & Sahalī, Asama & the Yama twins,
the devas dependent on the moon, surrounding the moon have come.
The devas dependent on the sun, surrounding the sun have come.
Devas surrounding the zodiac stars
and the sprites of the clouds have come.
Sakka, chief of the Vasus, the ancient donor, has come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Athāgū Sahabhū devā Jalam-aggi-sikhāriva
Ariṭṭhakā ca Rojā ca Ummā-pupphanibhāsino
Varuṇā Sahadhammā ca Accutā ca Anejakā
Sūleyya-Rucirā āgū Āgū Vāsavanesino
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

Then come the Sahabhu devas, blazing like crests of fire-flame.
The Ariṭṭakas, Rojas, cornflower blue.
Varuṇas & Sahadhammas, Accutas & Anejakas,
Sūleyyas & Ruciras, and Vasavanesis have come.

These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Samānā Mahāsamānā Mānusā Mānusuttamā
Khiḍḍā-padūsikā āgū Āgū Mano-padūsikā
Athāgū Harayo devā Ye ca Lohitavāsino
Pāragā Mahāpāragā Āgū devā yasassino
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

Samānas, Great Samānas, Mānusas, Super Mānusas,
the devas corrupted by fun have come,
as well as devas corrupted by mind.
Then come green-gold devas and those wearing red.
Pāragas, Great Pāragas, prestigious devas have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Sukkā Karumhā Aruṇā Āgū Veghanasā saha
Odātagayhā pāmokkhā Āgū devā Vicakkhaṇā
Sadāmattā Hāragajā Missakā ca yasassino
Thanayaṁ āgā Pajunno Yo disā abhivassati
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

White devas, ruddy-green devas, dawn-devas
have come with the Veghanas headed by devas totally in white.
The Vicakkhaṇas have come.

Sadāmatta, Hāragajas, & the prestigious multi-coloreds,
Pajunna, the thunderer, who brings rain to the lands:
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Khemiyā Tusitā Yāmā Kaṭṭhakā ca yasassino
Lambitakā Lāmaseṭṭhā Jotināmā ca āsavā
Nimmānaratino āgū Athāgū Paranimmitā
Das'ete dasadhā kāyā Sabbe nānatta-vaṇṇino
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuṁ
Bhikkhūnaṁ samitiṁ vanaṁ.

The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,
Lambitakas & Lāma chiefs, the Jotināmas & Āsavas,
the Nimmānaratis have come, as have the Paranimmitas.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Saṭṭh'ete deva-nikāyā Sabbe nānatta-vaṇṇino
Nāmanvayena āgañchuṁ Ye c'aññe sadisā saha
"Pavuttha-jātim-akkhīlaṁ Ogha-tiṇṇam-anāsavaṁ
Dakkhem'oghataraṁ nāgaṁ
Candaṁ va asitātitaṁ."

These 60 deva groups, all of varied hue, have come arranged in order,
together with others in like manner [thinking:]
'We'll see the one who has transcended birth, who has no bounds,
who has crossed over the flood, fermentation-free,
the Mighty One, crossing over the flood,
like the moon emerging from the dark fortnight.'

Subrahmā Paramatto ca Puttā iddhimato saha
Sanaṅkumāro Tisso ca Sop'āga samitiṁ vanaṁ.
Sahassa-brahma-lokānaṁ Mahā-brahmābhitiṭṭhati
Upapanno jutimanto Bhismā-kāyo yasassi so
Das'ettha issarā āgū Pacceka-vasavattino
Tesañ-ca majjhato āgā Hārito parivārito.'

Subrahmā & Paramatta, together with sons of the Powerful One,
Sanaṅkumāra & Tissa: They too have come to the forest meeting.
Great Brahmā, who stands over 1,000 Brahmā worlds,
who arose there spontaneously, effulgent:
Prestigious is he, with a terrifying body.
Ten brahmā sovereigns, each the lord of his own realm, have come—
and in their midst has come Harita, surrounded by his retinue."'

Te ca sabbe abhikkante S'inde deve sabrahmake
Māra-senā abhikkāmi Passa kaṇhassa mandiyaṁ
'Etha gaṇhatha bandhatha Rāgena bandhamatthu vo
Samantā parivāretha
Mā vo muñcittha koci naṁ.'
Iti tattha mahāseno Kaṇha-senaṁ apesayi
Pāṇinā talam-āhacca Saraṁ katvāna bheravaṁ
Yathā pāvussako megho Thanayanto savijjuko
Tadā so paccudāvatti Saṅkuddho asayaṁ-vase.

When all these devas with Indras & Brahmās had come,
Māra's army came as well.
Now look at the Dark One's foolishness!
[He said:] 'Come seize them! Bind them!
Tie them down with passion!
Surround them on every side!
Don't let anyone at all escape!'
Thus the great warlord urged on his dark army,
slapping the ground with his hand,

making a horrendous din,
as when a storm cloud bursts with thunder,
lightning, & torrents of rain.
But then he withdrew—enraged,
with none under his sway.

Tañ-ca sabbaṁ abhiññāya Vavakkhitvāna cakkhumā
Tato āmantayi Satthā Sāvake sāsane rate
'Māra-senā abhikkantā Te vijānātha bhikkhavo.'
Te ca ātappam-akaruṁ Sutvā Buddhassa sāsanaṁ
Vītarāgehi pakkāmuṁ Nesaṁ lomam-pi iñjayuṁ
Sabbe vijita-saṅgāmā Bhayātītā yasassino
Modanti saha bhūtehi, Sāvakā te janesutāti."

Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
'Māra's army has approached. Detect them, monks!'
Listening to the Awakened One's instruction,
they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
they rejoice with all beings:
disciples outstanding among the human race."

Dhamma-niyāma Sutta

The Orderliness of the Dhamma

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying in Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Tatra kho Bhagavā bhikkhū āmantesi "Bhikkhavo'ti."

There he addressed the monks: "Monks."

"Bhadanteti" te bhikkhū Bhagavato paccassosuṁ.

"Yes, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: 'Sabbe saṅkhārā aniccāti.'

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are inconstant.'

Taṁ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti: 'Sabbe saṅkhārā aniccāti.'

The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are inconstant.'

Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā

dhamma-niyāmatā: 'Sabbe saṅkhārā dukkhāti.'
Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are stressful.'

Taṁ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti: 'Sabbe saṅkhārā dukkhāti.'
The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are stressful.'

Uppādā vā bhikkhave Tathāgatānaṁ anuppādā vā Tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhamma-niyāmatā: 'Sabbe dhammā anattāti.'
Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All phenomena are not-self.

Taṁ Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhappeti, vivarati vibhajati uttānī-karoti: 'Sabbe dhammā anattāti.'"
The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: ' All phenomena are not-self.'"

Idam-avoca Bhagavā.
Attamanā te bhikkhū Bhagavato bhāsitaṁ, abhinandunti.
That is what the Blessed One said. Gratified, the monks delighted at his words.

Magga-vibhaṅga Sutta

An Analysis of the Path

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi "Bhikkhavo'ti." "Bhadanteti" te bhikkhū Bhagavato paccassosuṁ. Bhagavā etad-avoca.

I have heard that at one time the Blessed One was staying in Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks:"Monks." "Yes, lord," the monks responded to him. The Blessed One said,

"Ariyaṁ vo bhikkhave aṭṭhaṅgikaṁ maggaṁ desissāmi vibhajissāmi. Taṁ suṇātha sādhukaṁ manasi-karotha bhāsissāmīti."

"I will teach & analyse for you the noble eightfold path. Listen & pay close attention. I will speak."

"Evam-bhanteti" kho te bhikkhū Bhagavato paccassosuṁ.

"As you say, lord," the monks responded to him.

Bhagavā etad-avoca.

The Blessed One said,

"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?

"Now what, monks, is the noble eightfold path?

Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo,
Sammā-vāyāmo sammā-sati sammā-samādhi.

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

Yaṁ kho bhikkhave dukkhe ñāṇaṁ dukkha-samudaye ñāṇaṁ dukkha-nirodhe ñāṇaṁ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṁ.

Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress:

Ayaṁ vuccati bhikkhave sammā-diṭṭhi.

This, monks, is called right view.

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihiṁsā-saṅkappo.

Being resolved on renunciation, on freedom from ill will, on harmlessness:

Ayaṁ vuccati bhikkhave sammā-saṅkappo.

This, monks, is called right resolve.

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

Yā kho bhikkhave musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.

Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter:

Ayaṁ vuccati bhikkhave sammā-vācā.

This, monks, is called right speech.

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse.

Ayaṁ vuccati bhikkhave sammā-kammanto.

This, monks, is called right action.

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṁ pahāya,
Sammā-ājīvena jīvikaṁ kappeti.

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood.

Ayaṁ vuccati bhikkhave sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

Idha bhikkhave bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya, chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya, chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya, chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

Uppannānaṁ kusalānaṁ dhammānaṁ, ṭhitiyā asammosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṁ janeti vāyamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

Ayaṁ vuccati bhikkhave sammā-vāyāmo.
This, monks, is called right effort.

Katamā ca bhikkhave sammā-sati?
And what, monks, is right mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṁ.
There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṁ.
He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṁ.
He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṁ.
He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

Ayaṁ vuccati bhikkhave sammā-sati.

This, monks, is called right mindfulness.

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkaṁ sa-vicāraṁ vivekajam-pīti-sukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

Vitakka-vicārānaṁ vūpasamā, ajjhattaṁ sampasādanaṁ cetaso ekodi-bhāvaṁ avitakkaṁ avicāraṁ, samādhijam-pīti-sukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.

With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṁvedeti, yan-taṁ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyaṁ jhānaṁ upasampajja viharati.

With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

Sukhassa ca pahānā dukkhassa ca pahānā, pubbe va somanassa-domanassānaṁ atthaṅgamā, adukkham-asukhaṁ upekkhā-sati-pārisuddhiṁ, catutthaṁ jhānaṁ upasampajja viharati.

With the the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

Ayaṁ vuccati bhikkhave sammā-samādhīti."

This, monks, is called right concentration."

Idam-avoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṁ, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted at his words.

Sārāṇīya-dhamma Sutta

Conditions for Amiability

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo'ti." "Bhadanteti" te bhikkhū Bhagavato paccassosuṁ. Bhagavā etad-avoca: "Chayime bhikkhave dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattanti. Katame cha?

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There he addressed the monks, "Monks!" "Yes, lord," the monks responded to him. The Blessed One said: "Monks, these six conditions are conducive to amiability, engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"Idha bhikkhave bhikkhuno, mettaṁ kāya-kammaṁ paccupaṭṭhitaṁ hoti, sabrahmacārīsu āvi c'eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[1] "There is the case where a monk is set on bodily acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Puna c'aparaṁ bhikkhave bhikkhuno, mettaṁ vacī-kammaṁ paccupaṭṭhitaṁ hoti, sabrahmacārīsu āvi c'eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[2] "Furthermore, the monk is set on verbal acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Puna c'aparaṁ bhikkhave bhikkhuno, mettaṁ mano-kammaṁ paccupaṭṭhitaṁ hoti, sabrahmacārīsu āvi c'eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[3] "Furthermore, the monk is set on mental acts of goodwill with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Puna c'aparaṁ bhikkhave bhikkhu, ye te lābhā dhammikā dhamma-laddhā, antamaso patta-pariyāpanna-mattam-pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādhāraṇa-bhogī. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[4] "Furthermore, whatever righteous gains the monk may obtain in a righteous way—even if only as much as the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Puna c'aparaṁ bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni, bhujissāni viññūpasaṭṭhāni aparāmaṭṭhāni samadhisaṁvattanikāni. Tathārūpesu sīlesu sīla-sāmaññagato viharati, sabrahmacārīhi āvi c'eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garu-karaṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[5] "Furthermore—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with such virtues on a par with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Puna c'aparaṁ bhikkhave bhikkhu, yāyaṁ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammādukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati, sabrahmacārīhi āvi c'eva raho ca. Ayam-pi dhammo sārāṇīyo piya-karaṇo garukaraṇo, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattati.

[6] "Furthermore—with reference to a view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with such a view on a par with those of his

fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Ime kho bhikkhave cha dhammā sārāṇīyā piya-karaṇā garu-karaṇā, saṅgahāya avivādāya sāmaggiyā ekī-bhāvāya saṁvattantīti."

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity."

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ, abhinandunti.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Gotamī Sutta

The Discourse to Gotamī

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Vesāliyaṁ viharati, Mahā-vane kūṭāgāra-sālāyaṁ,

I have heard that at one time the Blessed One was staying at Vesālī, in the Peaked Roof Hall in the Great Forest.

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā ten'upasaṅkami, Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekam-antaṁ aṭṭhāsi.

Then Mahāpajāpati Gotamī approached the Blessed One and, on approaching, having bowed down to him, stood to one side.

Ekam-antaṁ ṭhitā kho Mahāpajāpati Gotamī Bhagavantaṁ etad-avoca: "Sādhu me bhante Bhagavā saṅkhittena dhammaṁ desetu, Yam-ahaṁ Bhagavato dhammaṁ sutvā, Ekā vūpakaṭṭhā

appamattā ātāpinī pahitattā vihareyyanti."

As she was standing to one side, she said to the Blessed One: "It would be good, Venerable Sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Ye kho tvaṁ Gotami dhamme jāneyyāsi,
'Ime dhammā sarāgāya saṁvattanti no virāgāya.

"Gotami, the qualities of which you may know, 'These qualities lead to passion, not to dispassion;

Saṁyogāya saṁvattanti no visaṁyogāya.

to being fettered, not to being unfettered;

Ācayāya saṁvattanti no apacayāya.

to accumulation, not to shedding;

Mahicchatāya saṁvattanti no appicchatāya.

to overweaning ambition, not to modesty;

Asantuṭṭhiyā saṁvattanti no santuṭṭhiyā.

to discontent, not to contentment;

Saṅgaṇikāya saṁvattanti no pavivekāya.

to entanglement, not to seclusion;

Kosajjāya saṁvattanti no viriyārambhāya.

to laziness, not to activated persistence;

Dubbharatāya saṁvattanti no subharatāyāti':

to being burdensome, not to being unburdensome':

Ekaṁsena Gotami dhāreyyāsi, N'eso dhammo n'eso vinayo n'etaṁ satthu-sāsananti.

You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

Ye ca kho tvaṁ Gotami dhamme jāneyyāsi,
'Ime dhammā virāgāya saṁvattanti no sarāgāya.

As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion;

Visaṁyogāya saṁvattanti no saṁyogāya.
to being unfettered, not to being fettered;
Apacayāya saṁvattanti no ācayāya.
to shedding, not to accumulation;
Appicchatāya saṁvattanti no mahicchatāya.
to modesty, not to overweaning ambition;
Santuṭṭhiyā saṁvattanti no asantuṭṭhiyā.
to contentment, not to discontent;
Pavivekāya saṁvattanti no saṅgaṇikāya.
to seclusion, not to entanglement;
Viriyārambhāya saṁvattanti no kosajjāya.
to activated persistence, not to laziness;
Subharatāya saṁvattanti no dubbharatāyāti':
to being unburdensome, not to being burdensome':
Ekaṁsena Gotami dhāreyyāsi, Eso dhammo eso vinayo etaṁ satthu-sāsananti." *You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"*
Idam-avoca Bhagavā. Attamanā Mahāpajāpati Gotamī Bhagavato bhāsitaṁ, abhinanditi.
That is what the Blessed One said. Gratified, Mahāpajāpati Gotamī delighted at his words.

Paṭicca Samuppāda
Dependent Co-arising

Avijjā-paccayā saṅkhārā.
With ignorance as a condition there are fabrications.
Saṅkhāra-paccayā viññāṇaṁ.
With fabrications as a condition there is (sensory) consciousness.
Viññāṇa-paccayā nāma-rūpaṁ.
With (sensory) consciousness as a condition there are name & form.

Nāma-rūpa-paccayā saḷāyatanaṁ.
With name & form as a condition there are the six sense media.
Saḷāyatana-paccayā phasso.
Phassa-paccayā vedanā.
With the six sense media as a condition there is contact.
With contact as a condition there is feeling.
Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānaṁ.
With feeling as a condition there is craving.
With craving as a condition there is clinging.
Upādāna-paccayā bhavo. Bhava-paccayā jāti.
With clinging as a condition there is becoming.
With becoming as a condition there is birth.
Jāti-paccayā jara-maraṇaṁ soka-parideva-dukkha-domanass'upāyāsā sambhavanti.
With birth as a condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.
Evam-etassa kevalassa dukkhakkhandhassa, samudayo hoti.
Thus is the origination of this entire mass of suffering & stress.
Avijjāyatveva asesa-virāga-nirodhā saṅkhāra-nirodho.
Now from the remainderless fading & stopping of that very ignorance there is the stopping of fabrications.
Saṅkhāra-nirodhā viññāṇa-nirodho.
From the stopping of fabrications there is the stopping of (sensory) consciousness.
Viññāṇa-nirodhā nāma-rūpa-nirodho. *From the stopping of (sensory) consciousness there is the stopping of name & form.*
Nāma-rūpa-nirodhā saḷāyatana-nirodho.
From the stopping of name & form there is the stopping of the six sense media.
Saḷāyatana-nirodhā phassa-nirodho.
From the stopping of the six sense media there is the stopping of contact.

Phassa-nirodhā vedanā-nirodho.
From the stopping of contact there is the stopping of feeling.
Vedanā-nirodhā taṇhā-nirodho.
From the stopping of feeling there is the stopping of craving.
Taṇhā-nirodhā upādāna-nirodho.
From the stopping of craving there is the stopping of clinging.
Upādāna-nirodhā bhava-nirodho.
From the stopping of clinging there is the stopping of becoming.
Bhava-nirodhā jāti-nirodho.
From the stopping of becoming there is the stopping of birth.
Jāti-nirodhā jara-maraṇaṁ soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.
From the stopping of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all stop.
Evam-etassa kevalassa dukkhakkhandhassa, nirodho hoti.
Thus is the stopping of this entire mass of suffering & stress.

Heedfulness

Appamādo amataṁ padaṁ Pamādo maccuno padaṁ.
Heedfulness, the path to the Deathless.
Heedlessness, the path to death.
Appammattā ne miyyanti Ye pamattā yathā matā.
The heedful do not die.
The heedless, as if already dead.
Etaṁ vesesato ñatvā Appamādamhi paṇḍitāti.
Knowing this distinction,
the wise are established in heedfulness.

The Three Inspired Verses

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā
Yato pajānāti sahetu-dhammaṁ.

As phenomena grow clear
to the Brahman, ardent, in jhana,
his doubts all vanish
when he discerns what has a cause.

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā
Yato khayaṁ paccayānaṁ avedi.

As phenomena grow clear
to the Brahman, ardent, in jhana,
his doubts all vanish
when he penetrates the end of conditions.

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa
Vidhūpayaṁ tiṭṭhati Māra-senaṁ
Sūrova obhāsayam-antalikkhanti.

As phenomena grow clear
to the Brahman, ardent, in jhana,
he stands,
routing Māra's army,
as the sun,
illumining the sky.

The House Builder

Aneka-jāti-saṅsāraṁ Sandhāvissaṁ anibbisaṁ
Gahakāraṁ gavesanto Dukkhā jāti punappunaṁ.

Through the round of many births I roamed
without reward, without rest,
seeking the house builder.
Painful is birth again & again.

Gahakāraka diṭṭho'si Puna-gehaṁ na kāhasi.

House builder, you are seen!
You will not build a house again.

Sabbā te phāsukā bhaggā Gahakūṭaṁ visaṅkhataṁ
Visaṅkhāra-gataṁ cittaṁ Taṇhānaṁ khayam-ajjhagā.

All your rafters are broken,
the ridgepole dismantled,
immersed in dismantling, the mind
has attained the end of craving.

The Mountain

Yathāpi selā vipulā Nabhaṁ āhacca pabbatā
Samantā anupariyeyyuṁ Nippothentā catuddisā

Like massive boulders,
mountains pressing against the sky
moving in from all sides,
crushing the four directions,

Evaṁ jarā ca maccu ca Adhivattanti pāṇino
Khattiye brāhmaṇe vesse Sudde caṇḍāla-pukkuse.

In the same way, aging & death
roll over living beings:
noble warriors, brāhmans, merchants,
workers, outcastes, & scavengers.

Na kiñci parivajjeti Sabbam-evābhimaddati.
Na tattha hatthīnaṁ bhūmi Na rathānaṁ na pattiyā
Na cāpi manta-yuddhena Sakkā jetuṁ dhanena vā.

They spare nothing.
They trample everything.
Here elephants can hold no ground,
nor can chariots or infantry,
nor can a battle of spells
or wealth win out.

Tasmā hi paṇḍito poso Sampassaṁ attham-attano
Buddhe Dhamme ca Saṅghe ca
Dhīro saddhaṁ nivesaye.

So a wise person,
seeing his own good,
enlightened, secures conviction
in the Buddha, Dhamma, & Saṅgha.

Yo dhammacārī kāyena Vācāya uda cetasā
Idh'eva naṁ pasaṁsanti Pecca sagge pamodati.

He who practices the Dhamma
in thought, word, & deed,
receives praise here on earth
and after death rejoices in heaven.

Noble Wealth

Yassa saddhā tathāgate Acalā supatiṭṭhitā,
Sīlañ-ca yassa kalyāṇaṁ Ariya-kantaṁ pasaṁsitaṁ

One whose conviction in the Tathāgata
is unshakable, well-established,
whose virtue is admirable,
praised, cherished by the Noble Ones,

Saṅghe pasādo yassatthi Ujubhūtañ-ca dassanaṁ
Adaḷiddoti taṁ āhu Amoghan-tassa jīvitaṁ.

who has faith in the Saṅgha, straightforwardness, vision:
"Not poor," they say of him. Not in vain his life.

Tasmā saddhañ-ca sīlañ-ca
Pasādaṁ dhamma-dassanaṁ
Anuyuñjetha medhāvī Saraṁ buddhāna-sāsananti.

So conviction & virtue, faith, & dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' teachings.

An Auspicious Day

Atītaṁ nānvāgameyya Nappaṭikaṅkhe anāgataṁ.
Yad'atītam-pahīnantaṁ Appattañ-ca anāgataṁ.

You shouldn't chase after the past,
or place expectations on the future.
What is past is left behind.
The future is as yet unreached.

Paccuppannañ-ca yo dhammaṁ
Tattha tattha vipassati.
Asaṁhiraṁ asaṅkuppaṁ Taṁ viddhā manubrūhaye.

Whatever phenomenon is present,
you clearly see right there, right there.
Unvanquished, unshaken,
that's how you develop the mind.

Ajjeva kiccam-ātappaṁ Ko jaññā maraṇaṁ suve.
Na hi no saṅgarantena Mahāsenena maccunā.

Doing your duty ardently today,
for—who knows?—tomorrow: death.
There is no bargaining
with Death & his mighty horde.

Evaṁ vihārim-ātāpiṁ Aho-rattam-atanditaṁ
Taṁ ve bhaddeka-ratto'ti Santo ācikkhate munīti.

Whoever lives thus ardently,
relentlessly both day & night,
has truly had an auspicious day:
So says the Peaceful Sage.

The Three Characteristics

"Sabbe saṅkhārā aniccā'ti" Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

"All fabrications are inconstant."
When you see this with discernment,
you grow disenchanted with stress:
This is the path to purity.

"Sabbe saṅkhārā dukkhā'ti" Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

"All fabrications are stressful."
When you see this with discernment,
you grow disenchanted with stress:
This is the path to purity.

"Sabbe dhammā anattā'ti" Yadā paññāya passati,
Atha nibbindati dukkhe: Esa maggo visuddhiyā.

"All phenomena are not-self."
When you see this with discernment,
you grow disenchanted with stress:
This is the path to purity.

Appakā te manussesu Ye janā pāra-gāmino.
Athāyaṁ itarā pajā Tīram-evānudhāvati.

Few are the human beings who go to the Further Shore.
These others simply scurry around on this shore.

Ye ca kho sammadakkhāte
Dhamme dhammānuvattino,
Te janā pāramessanti Maccudheyyaṁ suduttaraṁ.

But those who practice the Dhamma
in line with the well-taught Dhamma,
will cross over Death's realm, so hard to transcend.

Kaṇhaṁ dhammaṁ vippahāya
Sukkaṁ bhāvetha paṇḍito,
Okā anokam-āgamma Viveke yattha dūramaṁ.

Abandoning dark practices,
the wise person should develop the bright,
having gone from home to no-home
in seclusion, so hard to relish.

Tatrābhiratim-iccheyya Hitvā kāme akiñcano.
Pariyodapeyya attānaṁ Citta-klesehi paṇḍito.

There he should wish for delight,
having discarded sensuality—he who has nothing.
He should cleanse himself,
the wise one, of mental defilements.

Yesaṁ sambodhiyaṅgesu Sammā cittaṁ subhāvitaṁ
Ādāna-paṭinissagge Anupādāya ye ratā,
Khīṇ'āsavā jutimanto Te loke parinibbutā'ti.

Whose minds are well developed in the factors for Awakening,
who, relinquishing grasping, delight in non-clinging,
glorious, free of effluent: They, in the world, are unbound.

* * *

Aniccā vata saṅkhārā Uppāda-vaya-dhammino.
Uppajjitvā nirujjhanti Tesaṁ vūpasamo sukho.
Sabbe sattā maranti ca Mariṅsu ca marissare.
Tath'evāhaṁ marissāmi N'atthi me ettha saṅsayo.

How inconstant are fabrications! Their nature: to arise & pass away.
They disband as they are arising. Their total stilling is bliss.
All living beings are dying, have died, and will die.
In the same way, I will die: I have no doubt about this.

Dhammasaṅgaṇī Mātikā Pāṭha

The List from the Dhamma Groupings

Kusalā dhammā   Akusalā dhammā
Abyākatā dhammā.
Skillful phenomena, unskillful phenomena, undeclared phenomena.
Sukhāya vedanāya sampayuttā dhammā
Dukkhāya vedanāya sampayuttā dhammā
Adukkham-asukhāya vedanāya sampayuttā dhammā.
Phenomena conjoined with pleasant feeling, phenomena conjoined with painful feeling, phenomena conjoined with neither painful nor pleasant feeling.
Vipākā dhammā   Vipāka-dhamma-dhammā
N'eva-vipāka-na-vipāka-dhamma-dhammā.
Phenomena that are kammic results, phenomena that have kammic results, phenomena that neither are nor have kammic results.
Upādinn'upādāniyā dhammā
Anupādinn'upādāniyā dhammā
Anupādinnānupādāniyā dhammā.
Clung-to clingable phenomena, unclung-to clingable phenomena, unclung-to unclingable phenomena.
Saṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭha-saṅkilesikā dhammā
Asaṅkiliṭṭhāsaṅkilesikā dhammā.
Defiled defiling phenomena, undefiled defiling phenomena, undefiled undefiling phenomena.
Sa-vitakka-sa-vicārā dhammā   Avitakka-vicāra-mattā dhammā Avitakkāvicārā dhammā.

Phenomena accompanied by directed thought & evaluation, phenomena unaccompanied by directed thought but with a modicum of evaluation, phenomena unaccompanied by directed thought or evaluation.

Pīti-sahagatā dhammā Sukha-sahagatā dhammā Upekkhā-sahagatā dhammā.

Phenomena accompanied with rapture, phenomena accompanied with pleasure, phenomena accompanied with equanimity.

Dassanena pahātabbā dhammā
Bhāvanāya pahātabbā dhammā
N'eva-dassanena-na bhāvanāya pahātabbā dhammā.

Phenomena to be abandoned through seeing,
phenomena to be abandoned through developing,
phenomena to be abandoned neither through seeing nor through developing.

Dassanena pahātabba-hetukā dhammā Bhāvanāya pahātabba-hetukā dhammā N'eva-dassanena-na-bhāvanāya pahātabba-hetukā dhammā.

Phenomena connected to a cause that is to be abandoned through seeing, phenomena connected to a cause that is to be abandoned through developing, phenomena connected to a cause that is to be abandoned neither through seeing nor through developing.

Ācayagāmino dhammā Apacayagāmino dhammā N'evācayagāmino nāpacayagāmino dhammā.

Phenomena leading to accumulation, phenomena leading to diminution, phenomena leading neither to accumulation nor to diminution.

Sekkhā dhammā Asekkhā dhammā
N'eva-sekkhā-nāsekkhā dhammā.

Phenomena of one in training, phenomena of one beyond training, phenomena neither of one in training nor of one beyond training.

Parittā dhammā Mahaggatā dhammā
Appamāṇā dhammā.

Limited phenomena, expanded phenomena, immeasurable phenomena.

Parittārammaṇā dhammā Mahaggatārammaṇā dhammā Appamāṇārammaṇā dhammā.
Limited mind-object phenomena, expanded mind-object phenomena, immeasurable mind-object phenomena.

Hīnā dhammā Majjhimā dhammā Paṇītā dhammā.
Lowly phenomena, middling phenomena, exquisite phenomena.

Micchattaniyatā dhammā Sammattaniyatā dhammā Aniyatā dhammā.
Phenomena of certain wrongness, phenomena of certain rightness, uncertain phenomena.

Maggārammaṇā dhammā Magga-hetukā dhammā Maggādhipatino dhammā.
Path mind-object phenomena, path-causing phenomena, path-dominant phenomena.

Uppannā dhammā Anuppannā dhammā Uppādino dhammā.
Arisen phenomena, unarisen phenomena, phenomena bound to arise.

Atītā dhammā Anāgatā dhammā Paccuppannā dhammā.
Past phenomena, future phenomena, present phenomena.

Atītārammaṇā dhammā Anāgatārammaṇā dhammā Paccuppannārammaṇā dhammā.
Past mind-object phenomena, future mind-object phenomena, present mind-object phenomena.

Ajjhattā dhammā Bahiddhā dhammā Ajjhatta-bahiddhā dhammā.
Internal phenomena, external phenomena, internal-&-external phenomena.

Ajjhattārammaṇā dhammā Bahiddhārammaṇā dhammā Ajjhatta-bahiddhārammaṇā dhammā.
Internal mind-object phenomena, external mind-object phenomena, internal-&-external mind-object phenomena.

Saniddassana-sappaṭighā dhammā
Anidassana-sappaṭighā dhammā
Anidassanāppaṭighā dhammā.
Phenomena with surface & offering resistance, phenomena without surface but offering resistance, phenomena without surface offering no resistance.

[Hetu-paccayo], Ārammaṇa-paccayo,
Root-cause condition, support condition,
Adhipati-paccayo, Anantara-paccayo,
dominant condition, immediate condition,
Sam'anantara-paccayo, Saha-jāta-paccayo,
quite-immediate condition, born-simultaneously condition,
Aññamañña-paccayo, Nissaya-paccayo,
reciprocal condition, dependence condition,
Upanissaya-paccayo, Pure-jāta-paccayo,
immediate-dependence condition, born-before condition,
Pacchā-jāta-paccayo, Āsevana-paccayo,
born-after condition, habit condition,
Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,
action condition, result condition, nutriment condition,
Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,
faculty condition, jhāna condition, path condition,
Sampayutta-paccayo, Vippayutta-paccayo,
conjoined-with condition, disjoined-from condition,
Atthi-paccayo, N'atthi-paccayo,
condition when existing, condition when not existing,
Vigata-paccayo, Avigata-paccayo.
condition when without, condition when not without.

An Invitation to the Devas

Samantā cakkavāḷesu Atr'āgacchantu devatā.
Saddhammaṁ muni-rājassa
Suṇantu sagga-mokkhadaṁ.

From all around the galaxies, may the devas come here.
May they listen to the True Dhamma of the King of Sages,
leading to heaven & emancipation.

Sagge kāme ca rūpe
Giri-sikharataṭe c'antalikkhe vimāne,
Dīpe raṭṭhe ca gāme
Taruvana-gahane geha-vatthumhi khette,

Those in the heavens of sensuality & form,
on peaks & mountain precipices, in palaces floating in the sky,
in islands, countries, & towns,
in groves of trees & thickets, around homesites & fields.

Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā,
Tiṭṭhantā santike yaṁ:
Muni-vara-vacanaṁ sādhavo me suṇantu.

And the earth-devas, spirits, heavenly minstrels, & nagas
in water, on land, in badlands, & nearby:
May they come & listen with approval
as I recite the word of the excellent sage.

Buddha-dassana-kālo ayam-bhadantā.
Dhammassavana-kālo ayam-bhadantā.
Saṅgha-payirupāsana-kālo ayam-bhadantā.

This is the time to see to the Buddha, Venerable Sirs.
This is the time to listen to the Dhamma, Venerable Sirs.
This is the time to attend to the Saṅgha, Venerable Sirs.

Namakāra-siddhi Gāthā

The Verses on Success through Homage

Yo cakkhumā moha-malāpakaṭṭho,
Sāmaṁ va buddho sugato vimutto,
Mārassa pāsā vinimocayanto,
Pāpesi khemaṁ janataṁ vineyyaṁ.

The One with Vision, with the stain of delusion removed,
self-awakened, Well-Gone, & Released,
Releasing them from Māra's snare,
he leads humanity from evils to security.

Buddhaṁ varantaṁ sirasā namāmi,
Lokassa nāthañ-ca vināyakañ-ca.
Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu.

I pay homage with my head to that excellent Buddha,
the Protector & Mentor for the world.
By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.

Dhammo dhajo yo viya tassa satthu,
Dassesi lokassa visuddhi-maggaṁ.
Niyyāniko dhamma-dharassa dhārī,
Sātāvaho santikaro suciṇṇo.

The Teacher's Dhamma, like a banner,
shows the path of purity to the world.
Leading out, upholding those who uphold it,
rightly accomplished, it brings pleasure, makes peace.

Dhammaṁ varantaṁ sirasā namāmi,
Mohappadālaṁ upasanta-dāhaṁ.

Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu.

I pay homage with my head to that excellent Dhamma,
which pierces delusion and makes fever grow calm.
By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo,
Lokassa pāpūpakilesa-jetā.
Santo sayaṁ santi-niyojako ca,
Svākkhāta-dhammaṁ viditaṁ karoti.

The True Dhamma's army, following the One Well-Gone,
is victor over the evils & corruptions of the world.
Self-calmed, it is calming & unfettering,
and makes the well-taught Dhamma be known.

Saṅghaṁ varantaṁ sirasā namāmi,
Buddhānubuddhaṁ sama-sīla-diṭṭhiṁ.
Tan-tejasā te jaya-siddhi hotu,
Sabb'antarāyā ca vināsamentu.

I pay homage with my head to that excellent Saṅgha,
awakened following the Awakened One, harmonious in virtue & view.
By the majesty of this, may you have triumph & success,
and may all your dangers be destroyed.

Sambuddhe

The Buddhas

Sambuddhe aṭṭhavīsañ-ca Dvādasañ-ca sahassake
Pañca-sata-sahassāni Namāmi sirasā ahaṁ.

I pay homage with my head to the 512,028 Buddhas.

Tesaṁ dhammañ-ca saṅghañ-ca
Ādarena namāmi'haṁ.

Namakārānubhāvena Hantvā sabbe upaddave
Anekā antarāyāpi Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe pañca-paññāsañ-ca
Catuvīsati sahassake
Dasa-sata-sahassāni Namāmi sirasā ahaṁ.

I pay homage with my head to the 1,024,055 Buddhas.

Tesaṁ dhammañ-ca saṅghañ-ca
Ādarena namāmi'haṁ.
Namakārānubhāvena Hantvā sabbe upaddave
Anekā antarāyāpi Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Sambuddhe navuttarasate Aṭṭhacattāḷīsa sahassake
Vīsati-sata-sahassāni Namāmi sirasā ahaṁ.

I pay homage with my head to the 2,048,109 Buddhas.

Tesaṁ dhammañ-ca saṅghañ-ca
Ādarena namāmi'haṁ.
Namakārānubhāvena Hantvā sabbe upaddave
Anekā antarāyāpi Vinassantu asesato.

I pay devoted homage to their Dhamma & Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

Namo-kāra-aṭṭhakaṁ

The Homage Octet

Namo **A**rahato Sammā- Sambuddhassa mahesino.
Homage to the Great Seer, the Worthy One, Rightly Self-awakened.
Namo **U**ttama-dhammassa Svākkhātasseva tenidha.
Homage to the highest Dhamma, well-taught by him here.
Namo **M**ahā-saṅghassāpi Visuddha-sīla-diṭṭhino.
And homage to the Great Saṅgha, pure in virtue & view.
Namo omātyāraddhassa Ratanattayassa sādhukaṁ.
Homage to the Triple Gem beginning auspiciously with AUM.
Namo omakātītassa Tassa vatthuttayassapi.
And homage to those three objects that have left base things behind.
Namo-kārappabhāvena Vigacchantu upaddavā.
By the potency of this homage, may misfortunes disappear.
Namo-kārānubhāvena Suvatthi hotu sabbadā.
By the potency of this homage, may there always be well-being.
Namo-kārassa tejena Vidhimhi homi, tejavā.
By the majesty of this homage, may I be successful in this ceremony .

Maṅgala Sutta
The Discourse on Blessings

[Evam-me sutaṁ,] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jetavane Anāthapiṇḍikassa, ārāme.

I have heard that at one time the Blessed One was staying in Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park.

Atha kho aññatarā devatā, abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṁ Jetavanaṁ obhāsetvā, yena Bhagavā ten'upasaṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantaṁ abhivādetvā ekam-antaṁ aṭṭhāsi.

On approaching, having bowed down to the Blessed One, she stood to one side.

Ekam-antaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi.

As she was standing there, she addressed the Blessed One with a verse.

"Bahū devā manussā ca Maṅgalāni acintayuṁ
Ākaṅkhamānā sotthānaṁ Brūhi maṅgalam-uttamaṁ."

"Many devas & humans beings give thought to blessing,
desiring well-being. Tell, then, the highest blessing."

* "Asevanā ca bālānaṁ Paṇḍitānañ-ca sevanā
Pūjā ca pūjanīyānaṁ Etam-maṅgalam-uttamaṁ.

[The Buddha:] "Not consorting with fools, consorting with the wise,
paying homage to those who deserve homage:
This is the highest blessing.

Paṭirūpa-desa-vāso ca Pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca Etam-maṅgalam-uttamaṁ.

Living in a civilized country, having made merit in the past,

directing oneself rightly:
This is the highest blessing.

Bāhu-saccañ-ca sippañ-ca Vinayo ca susikkhito
Subhāsitā ca yā vācā Etam-maṅgalam-uttamaṁ.

Broad knowledge, skill, discipline well-mastered,
words well-spoken:
This is the highest blessing.

Mātā-pitu-upaṭṭhānaṁ Putta-dārassa saṅgaho
Anākulā ca kammantā Etam-maṅgalam-uttamaṁ.

Support for one's parents, assistance to one's wife & children,
jobs that are not left unfinished:
This is the highest blessing.

Dānañ-ca dhamma-cariyā ca Ñātakānañ-ca saṅgaho
Anavajjāni kammāni Etam-maṅgalam-uttamaṁ.

Generosity, living by the Dhamma, assistance to one's relatives,
deeds that are blameless:
This is the highest blessing.

Āratī viratī pāpā Majja-pānā ca saññamo
Appamādo ca dhammesu Etam-maṅgalam-uttamaṁ.

Avoiding, abstaining from evil; refraining from intoxicants,
being heedful with regard to qualities of the mind:
This is the highest blessing.

Gāravo ca nivāto ca Santuṭṭhī ca kataññutā
Kālena dhammassavanaṁ Etam-maṅgalam-uttamaṁ.

Respect, humility, contentment, gratitude,
hearing the Dhamma on timely occasions:
This is the highest blessing.

Khantī ca sovacassatā Samaṇānañ-ca dassanaṁ
Kālena dhamma-sākacchā Etam-maṅgalam-uttamaṁ.

Patience, composure, seeing contemplatives,
discussing the Dhamma on timely occasions:
This is the highest blessing.

Tapo ca brahma-cariyañ-ca Ariya-saccāna-dassanaṁ
Nibbāna-sacchi-kiriyā ca Etam-maṅgalam-uttamaṁ.

Austerity, celibacy, seeing the Noble Truths,
realizing Unbinding:
This is the highest blessing.

Phuṭṭhassa loka-dhammehi Cittaṁ yassa na kampati
Asokaṁ virajaṁ khemaṁ Etam-maṅgalam-uttamaṁ.

A mind that, when touched by the ways of the world,
is unshaken, sorrowless, dustless, secure:
This is the highest blessing.

Etādisāni katvāna Sabbattham-aparājitā
Sabbattha sotthiṁ gacchanti
Tan-tesaṁ maṅgalam-uttamanti."

Everywhere undefeated when doing these things,
people go everywhere in well-being:
This is their highest blessing."

Cha Ratana Paritta Gāthā

The Six Protective Verses from the Discourse on Treasures

Yaṅ-kiñci vittaṁ idha vā huraṁ vā
Saggesu vā yaṁ ratanaṁ paṇītaṁ
Na no samaṁ atthi tathāgatena.

Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.

Idam-pi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Buddha.
by this truth may there be well-being.

Khayaṁ virāgaṁ amataṁ paṇītaṁ
Yad-ajjhagā sakyamunī samāhito
Na tena dhammena sam'atthi kiñci.

The exquisite Deathless—dispassion, ending—
discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhamma.

Idam-pi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Yam-buddha-seṭṭho parivaṇṇayī suciṁ
Samādhim-ānantarik'aññam-āhu
Samādhinā tena samo na vijjati.

What the excellent Awakened One extolled as pure
snd called the concentration of unmediated knowing:
No equal to that concentration can be found.

Idam-pi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

Ye puggalā aṭṭha sataṁ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni.

The eight persons—the four pairs—praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.

Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi
Te pattipattā amataṁ vigayha
Laddhā mudhā nibbutiṁ bhuñjamānā.

Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the Deathless,
freely enjoying the Unbinding they've gained.

Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Khīṇaṁ purāṇaṁ navaṁ n'atthi sambhavaṁ
Viratta-cittāyatike bhavasmiṁ
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathā'yam-padīpo.

Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they, with no seed, no desire for growth,
enlightened, go out like this flame.

Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Karaṇīya Mettā Sutta

The Discourse on Goodwill

Karaṇīyam-attha-kusalena
yantaṁ santaṁ padaṁ abhisamecca:

This is to be done by one skilled in aims
who wants to break through to the state of peace:

Sakko ujū ca suhujū ca
suvaco c'assa mudu anatimānī,

Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,

Santussako ca subharo ca
appakicco ca sallahuka-vutti,

content & easy to support, with few duties, living lightly,

Santindriyo ca nipako ca
appagabbho kulesu ananugiddho.

with peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddaṁ samācare kiñci
yena viññū pare upavadeyyuṁ.

Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā.

[Think:] Happy & secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi
tasā vā thāvarā vā anavasesā,

Whatever beings there may be, weak or strong, without exception,

Dīghā vā ye mahantā vā
majjhimā rassakā aṇuka-thūlā,

long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā

ye ca dūre vasanti avidūre,
seen & unseen, living near & far,

Bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.
born & seeking birth: May all beings be happy at heart.

Na paro paraṁ nikubbetha
nātimaññetha katthaci naṁ kiñci,
Let no one deceive another or despise anyone anywhere,

Byārosanā paṭīgha-saññā
nāññam-aññassa dukkham-iccheyya.
or through anger or irritation wish for another to suffer.

Mātā yathā niyaṁ puttaṁ
āyusā eka-puttam-anurakkhe,
As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu
māna-sambhāvaye aparimāṇaṁ.
even so should one cultivate a limitless heart with regard to all beings.

Mettañ-ca sabba-lokasmiṁ
māna-sambhāvaye aparimāṇaṁ,
With goodwill for the entire cosmos, cultivate a limitless heart:

Uddhaṁ adho ca tiriyañ-ca
asambādhaṁ averaṁ asapattaṁ.
above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ'caraṁ nisinno vā
sayāno vā yāvatassa vigata-middho,
Whether standing, walking, sitting, or lying down,
as long as one's drowsiness is gone,

Etaṁ satiṁ adhiṭṭheyya
brahmam-etaṁ vihāraṁ idham-āhu.
one should be resolved on this mindfulness.
This is called a sublime abiding here & now.

Diṭṭhiñ-ca anupagamma
sīlavā dassanena sampanno,
Not taken with views, but virtuous & consummate in vision,
Kāmesu vineyya gedhaṁ,
Na hi jātu gabbha-seyyaṁ punaretīti.
having subdued desire for sensual pleasures,
one never again will lie in the womb.

Khandha Paritta
The Group Protection

Virūpakkhehi me mettaṁ Mettaṁ Erāpathehi me
Chabyā-puttehi me mettaṁ
Mettaṁ Kaṇhā-Gotamakehi ca.
I have goodwill for the Virupakkhas, the Erapathas,
the Chabya descendants, & the Black Gotamakas.
Apādakehi me mettaṁ Mettaṁ di-pādakehi me
Catuppadehi me mettaṁ
Mettaṁ bahuppadehi me.
I have goodwill for footless beings, goodwill for two-footed beings,
goodwill for four-footed beings, goodwill for many-footed beings.
Mā maṁ apādako hiṁsi
Mā maṁ hiṁsi di-pādako
Mā maṁ catuppado hiṁsi
Mā maṁ hiṁsi bahuppado.
May footless beings & two-footed beings do me no harm.
May four-footed beings & many-footed beings do me no harm.
Sabbe sattā sabbe pāṇā Sabbe bhūtā ca kevalā
Sabbe bhadrāni passantu
Mā kiñci pāpam'āgamā.

May all creatures, all breathing things, all beings—each & every one—meet with good fortune. May none of them come to any evil.

* Appamāṇo Buddho, Appamāṇo Dhammo,
Appamāṇo Saṅgho.

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

Pamāṇa-vantāni siriṁ-sapāni,
Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā.

There is a limit to creeping things—
snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā.
Paṭikkamantu bhūtāni. So'haṁ namo Bhagavato,
Namo sattannaṁ Sammā-sambuddhānaṁ.

I have made this protection, I have made this spell.
May the beings depart. I pay homage to the Blessed One,
homage to the seven Rightly Self-awakened Ones.

Mora Paritta

The Peacock's Protection

Udetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso:
Taṁ taṁ namassāmi
harissa-vaṇṇaṁ paṭhavippabhāsaṁ.
Tay'ajja guttā viharemu divasaṁ.

The One King, rising, with Vision,
golden-hued, illumining the Earth: I pay homage to you,
golden-hued, illumining the Earth.
Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu.

Namatthu buddhānaṁ namatthu bodhiyā.
Namo vimuttānaṁ namo vimuttiyā.
Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.
Imaṁ so parittaṁ katvā Moro carati esanā.
Having made this protection, the peacock sets out in search for food.

Apetayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso:
Taṁ taṁ namassāmi
harissa-vaṇṇaṁ paṭhavippabhāsaṁ.
Tay'ajja guttā viharemu rattiṁ.
The One King, setting, with Vision,
golden-hued, illumining the Earth:
I pay homage to you,
golden-hued, illumining the Earth.
Guarded today by you, may I live through the night.
Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu.
Namatthu buddhānaṁ namatthu bodhiyā.
Namo vimuttānaṁ namo vimuttiyā.
Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones, Homage to Awakening.
Homage to the Released Ones, Homage to Release.
Imaṁ so parittaṁ katvā Moro vāsamakappayīti.
Having made this protection, the peacock arranges his nest.

Vaṭṭaka Paritta

The Baby Quail's Protection

Atthi loke sīla-guṇo Saccaṁ soceyy'anuddayā.
Tena saccena kāhāmi Sacca-kiriyam-anuttaraṁ.

There is in this world the quality of virtue,
truth, purity, tenderness.
In accordance with this truth I will make
an unsurpassed vow of truth.

Āvajjitvā dhamma-balaṁ Saritvā pubbake jine
Sacca-balam-avassāya Sacca-kiriyam-akāsa'haṁ:

Sensing the strength of the Dhamma,
calling to mind the victors of the past,
in dependence on the strength of truth,
I made an unsurpassed vow of truth:

Santi pakkhā apattanā Santi pādā avañcanā.
Mātā pitā ca nikkhantā Jāta-veda paṭikkama.

"Here are wings with no feathers.
Here are feet that can't walk.
My mother & father have left me.
Fire, go back!"

Saha sacce kate mayhaṁ Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni Udakaṁ patvā yathā sikhī.
Saccena me samo n'atthi Esā me sacca-pāramīti.

When I made my vow with truth,
the great crested flames
avoided the sixteen acres around me
as if they had come to a body of water.
My truth has no equal:
Such is my perfection of truth.

Dhajagga Paritta

The Top-of-the-Banner-Staff Protection

Itipi so bhagavā arahaṁ sammā-sambuddho,
He is a Blessed One, a Worthy One, a Rightly Self-awakened One,
Vijjā-caraṇa-sampanno sugato lokavidū,
consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,
Anuttaro purisa-damma-sārathi satthā deva-manussānaṁ buddho bhagavāti.
unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.
Svākkhāto bhagavatā dhammo,
The Dhamma is well-expounded by the Blessed One,
Sandiṭṭhiko akāliko ehipassiko,
to be seen here & now, timeless, inviting all to come & see,
Opanayiko paccattaṁ veditabbo viññūhīti.
pertinent, to be seen by the observant for themselves.
Supaṭipanno bhagavato sāvaka-saṅgho,
The Saṅgha of the Blessed One's disciples who have practiced well,
Uju-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,
Ñāya-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced methodically,
Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
the Saṅgha of the Blessed One's disciples who have practiced masterfully,
Yadidaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā:
i.e., the four pairs—the eight types—of Noble Ones:
Esa bhagavato sāvaka-saṅgho—
That is the Saṅgha of the Blessed One's disciples—

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,
Anuttaraṁ puññakkhettaṁ lokassāti.
the incomparable field of merit for the world.

Āṭānāṭiya Paritta

Homage to the Seven Past Buddhas

Vipassissa namatthu Cakkhumantassa sirīmato.
Sikhissa pi namatthu Sabba-bhūtānukampino.
Homage to Vipassī, possessed of vision & splendor.
Homage to Sikhī, sympathetic to all beings.
Vessabhussa namatthu Nhātakassa tapassino.
Namatthu Kakusandhassa Māra-senappamaddino.
Homage to Vesabhū, cleansed, austere.
Homage to Kakusandha, crusher of Māra's host.
Konāgamanassa namatthu Brāhmaṇassa vusīmato.
Kassapassa namatthu Vippamuttassa sabbadhi.
Homage to Konāgamana, the Brahman who lived the life perfected.
Homage to Kassapa, everywhere released.
Aṅgīrasassa namatthu Sakya-puttassa sirīmato
Yo imaṁ dhammam-adesesi Sabba-dukkhāpanūdanaṁ.
Homage to Aṅgīrasa, splendid son of the Sakyans,
who taught this Dhamma—the dispelling of all stress.
Ye cāpi nibbutā loke Yathābhūtaṁ vipassisuṁ
Te janā apisuṇā Mahantā vītasāradā
Those unbound in the world, who have seen things as they have come to be,
great Ones of gentle speech, thoroughly mature,

Hitaṁ deva-manussānaṁ Yaṁ namassanti Gotamaṁ
Vijjā-caraṇa-sampannaṁ Mahantaṁ vītasāradaṁ.
Even they pay homage to Gotama, the benefit of human & heavenly beings, consummate in knowledge & conduct, the Great One, thoroughly mature.
Vijjā-caraṇa-sampannaṁ
Buddhaṁ vandāma Gotamanti.
We revere the Buddha Gotama, consummate in knowledge & conduct.

Aṅgulimāla Paritta

Ven. Angulimala's Protection

Yato'haṁ bhagini ariyāya jātiyā jāto,
Nābhijānāmi sañcicca pāṇaṁ jīvitā voropetā.
Tena saccena sotthi te hotu sotthi gabbhassa.

Sister, since being born in the Noble Birth,
I am not aware that I have intentionally deprived a being of life.
By this truth may you be well,
and so may the child in your womb.

Bojjhaṅga Paritta

The Factor-for-Awakening Protection

Bojjhaṅgo sati-saṅkhāto Dhammānaṁ vicayo tathā
Viriyam-pīti-passaddhi- Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā
Satt'ete Sabba-dassinā
Muninā sammadakkhātā Bhāvitā bahulīkatā
Saṁvattanti abhiññāya Nibbānāya ca bodhiyā.
Etena sacca-vajjena Sotthi te hotu sabbadā.

The factors for Awakening include mindfulness,
analysis of qualities,
persistence, rapture, & calm factors for Awakening, plus
concentration & equanimity factors for Awakening:
These seven, which the All-seeing Sage
has rightly taught, when developed & matured,
bring about heightened knowledge, Unbinding, & Awakening.
By the saying of this truth, may you always be well.

Ekasmiṁ samaye Nātho Moggallānañ-ca Kassapaṁ
Gilāne dukkhite disvā Bojjhaṅge satta desayi.
Te ca taṁ abhinanditvā Rogā mucciṁsu taṁkhaṇe.
Etena sacca-vajjena Sotthi te hotu sabbadā.

At one time, our Protector—seeing that Moggallana & Kassapa
were sick & in pain—taught them the seven factors for Awakening.
They, delighting in that, were instantly freed from their illness.
By the saying of this truth, may you always be well.

Ekadā Dhamma-rājā pi Gelaññenābhipīḷito
Cundattherena taññeva Bhaṇāpetvāna sādaraṁ.
Sammoditvā ca ābādhā Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever,
he had the Elder Cunda recite that very teaching with devotion.
And as he approved, he rose up from that disease.
By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā Tiṇṇannam-pi mahesinaṁ
Maggāhata-kilesā va Pattānuppattidhammataṁ.
Etena sacca-vajjena Sotthi te hotu sabbadā.

Those diseases were abandoned by the three great seers,
just as defilements are demolished by the Path
in accordance with step-by-step attainment.
By the saying of this truth, may you always be well.

Buddha-jaya-maṅgala Gāthā
The Verses of the Buddha's Victory Blessings

Bāhuṁ sahassam-abhinimmita-sāvudhantaṁ
Grīmekhalaṁ udita-ghora-sasena-māraṁ.
Dānādi-dhamma-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.
[Tan-tejasā bhavatu te jaya-maṅgalāni.]

Creating a form with 1,000 arms, each equipped with a weapon,
Māra, on the elephant Girimekhala,
uttered a frightening roar together with his troops.
The Lord of Sages defeated him by means of such qualities as generosity:
By the majesty of this, may you have the highest victory blessing.
[By the majesty of this, may you have victory blessings.]

Mārātirekam-abhiyujjhita-sabba-rattiṁ
Ghorampan'āḷavaka-makkham-athaddha-yakkhaṁ.
Khantī-sudanta-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Even more frightful than Māra making war all night
was Āḷavaka, the arrogant, unstable ogre.
The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have the highest victory blessing.

Nāḷāgiriṁ gaja-varaṁ atimattabhūtaṁ
Dāvaggi-cakkam-asanīva sudāruṇantaṁ.
Mett'ambuseka-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Nāḷāgiri, the excellent elephant, when maddened,
was very horrific, like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have the highest victory blessing.

Ukkhitta-khaggam-atihattha sudāruṇantaṁ
Dhāvan-ti-yojana-path'aṅguli-mālavantaṁ.
Iddhībhisaṅkhata-mano jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels:
By the majesty of this, may you have the highest victory blessing.

Katvāna kaṭṭham-udaraṁ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṁ jana-kāya-majjhe.
Santena soma-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the majesty of this, may you have the highest victory blessing.

Saccaṁ vihāya mati-saccaka-vāda-ketuṁ
Vādābhiropita-manaṁ ati-andhabhūtaṁ.
Paññā-padīpa-jalito jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Saccaka, whose provocative views had abandoned the truth,
delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the majesty of this, may you have the highest victory blessing.

Nandopananda-bhujagaṁ vibudhaṁ mahiddhiṁ.
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
sending his son [Moggallāna], the serpent-elder, to tame him:

By the majesty of this, may you have the highest victory blessing.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṁ
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ.
Ñāṇāgadena vidhinā jitavā munindo:
Tan-tejasā bhavatu te jaya-maṅgal'aggaṁ.

His hands bound tight by the serpent of wrongly held views,
Baka the Brahmā thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the majesty of this, may you have the highest victory blessing.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā:
Yo vācano dinadine sarate matandī
Hitvān'aneka-vividhāni c'upaddavāni
Mokkhaṁ sukhaṁ adhigameyya naro sapañño.

These eight verses of the Buddha's victory blessings:
Whatever person of discernment
recites or recalls them day after day without lapsing,
destroying all kinds of obstacles,
will attain emancipation & happiness.

Jaya Paritta

The Victory Protection

Mahā-kāruṇiko nātho Hitāya sabba-pāṇinaṁ
Pūretvā pāramī sabbā Patto sambodhim-uttamaṁ.
Etena sacca-vajjena Hotu te jaya-maṅgalaṁ.

[The Buddha], our protector, with great compassion,
for the welfare of all beings,
having fulfilled all the perfections,
attained the highest self-awakening.
Through the speaking of this truth,
may you have a victory blessing.

Jayanto bodhiyā mūle Sakyānaṁ nandi-vaḍḍhano.
Evaṁ tvam vijayo hohi Jayassu jaya-maṅgale.

Victorious at the foot of the Bodhi tree,
was he who increased the Sakyans' delight.
May you have the same sort of victory.
May you win victory blessings.

Aparājita-pallaṅke Sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṁ Aggappatto pamodati.

At the head of the lotus leaf of the world
on the undefeated seat
consecrated by all the Buddhas,
he rejoiced in the utmost attainment.

Sunakkhattaṁ sumaṅgalaṁ Supabhātaṁ suhuṭṭhitaṁ
Sukhaṇo sumuhutto ca Suyiṭṭhaṁ brahmacārisu
Padakkhiṇaṁ kāya-kammaṁ
Vācā-kammaṁ padakkhiṇaṁ
Padakkhiṇaṁ mano-kammaṁ
Paṇidhī te padakkhiṇā.
Padakkhiṇāni katvāna Labhantatthe, padakkhiṇe.

A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act
a rightful verbal act, a rightful mental act,
your rightful intentions
with regard to those who lead the chaste life.
Doing these rightful things,
your rightful aims are achieved.

Abhaya Paritta

The Danger-free Protection

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ:
Buddhānubhāvena vināsamentu.

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Buddha's power may they be destroyed.

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ:
Dhammānubhāvena vināsamentu.

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Dhamma's power may they be destroyed.

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ:
Saṅghānubhāvena vināsamentu.

Whatever unlucky portents & ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:
By the Saṅgha's power may they be destroyed.

* * *

Sakkatvā buddha-ratanaṁ Osathaṁ uttamaṁ varaṁ
Hitaṁ deva-manussānaṁ Buddha-tejena sotthinā

Nassant'upaddavā sabbe Dukkhā vūpasamentu te.

Having revered the jewel of the Buddha,
the highest, most excellent medicine,
the welfare of human & heavenly beings:
Through the Buddha's majesty & safety, may all obstacles vanish.
May your sufferings grow totally calm.

Sakkatvā dhamma-ratanaṁ Osathaṁ uttamaṁ varaṁ
Pariḷāhūpasamanaṁ Dhamma-tejena sotthinā
Nassant'upaddavā sabbe Bhayā vūpasamentu te.

Having revered the jewel of the Dhamma,
the highest, most excellent medicine,
the stiller of feverish passion:
Through the Dhamma's majesty & safety, may all obstacles vanish.
May your fears grow totally calm.

Sakkatvā saṅgha-ratanaṁ Osathaṁ uttamaṁ varaṁ
Āhuneyyaṁ pāhuneyyaṁ Saṅgha-tejena sotthinā
Nassant'upaddavā sabbe Rogā vūpasamentu te.

Having revered the jewel of the Saṅgha,
the highest, most excellent medicine,
worthy of gifts, worthy of hospitality:
Through the Saṅgha's majesty & safety, may all obstacles vanish.
May your diseases grow totally calm.

* * *

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā
Sokappattā ca nissokā Hontu sabbe-pi pāṇino.

May all beings: who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.

Ettāvatā ca amhehi Sambhataṁ puñña-sampadaṁ
Sabbe devānumodantu Sabba-sampatti-siddhiyā.

For the sake of all attainment & success
may all heavenly beings rejoice
in the extent to which we have gathered a consummation of merit.

Dānaṁ dadantu saddhāya
Sīlaṁ rakkhantu sabbadā
Bhāvanābhiratā hontu Gacchantu devatāgatā.

May they give gifts with conviction,
may they always maintain virtue,
may they delight in meditation,
may they go where the devas have gone.

Sabbe Buddhā balappattā Paccekānañ-ca yaṁ balaṁ
Arahantānañ-ca tejena Rakkhaṁ bandhāmi sabbaso.

From the strength attained by all the Buddhas,
the strength of the Private Buddhas,
by the majesty of the arahants,
I bind this protection all around.

* * *

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
May there be every blessing. May all the devas protect you.
Sabba-buddhānubhāvena Sadā sotthī bhavantu te.
Through the power of all the Buddhas, may you always be well.
Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
May there be every blessing. May all the devas protect you.
Sabba-dhammānubhāvena Sadā sotthī bhavantu te.
Through the power of all the Dhammas, may you always be well.
Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
May there be every blessing. May all the devas protect you.
Sabba-saṅghānubhāvena Sadā sotthī bhavantu te.
Through the power of all the Saṅgha, may you always be well.

Taking the Five Precepts

THE REQUEST: Mayaṁ bhante, ti-saraṇena saha pañca sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Five Precepts.

Dutiyam-pi mayaṁ bhante...

Venerable Sir, a second time...

Tatiyam-pi mayaṁ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato
sammā-sambuddhassa.

Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A third time, I go to the Saṅgha for refuge.

The monk then says: Ti-saraṇa-gamanaṁ niṭṭhitaṁ.

This ends the going for refuge.

The lay people respond: Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from stealing.

Kāmesu micchācārā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

Sīlena sugatiṁ yanti.

Through virtue they go to a good destination.

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

Sīlena nibbutiṁ yanti.

Through virtue they go to Unbinding.

Tasmā sīlaṁ visodhaye.

Therefore we should purify our virtue.

(BOW THREE TIMES)

Taking the Eight Precepts

THE REQUEST: Mayaṁ bhante, ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dutiyam-pi mayaṁ bhante...

Venerable Sir, a second time...

Tatiyam-pi mayaṁ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato
sammā-sambuddhassa.

Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A third time, I go to the Saṅgha for refuge.

The monk then says: Ti-saraṇa-gamanaṁ niṭṭhitaṁ.

This ends the going for refuge.

The lay people respond: Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Ordination for an Eight-Precept Nun

Arahaṁ sammā-sambuddho bhagavā.
The Blessed One is Worthy & Rightly Self-awakened.
Buddhaṁ bhagavantaṁ abhivādemi.
I bow down before the Awakened, Blessed One.
(BOW DOWN)

Svākkhāto bhagavatā dhammo.
The Dhamma is well-expounded by the Blessed One.
Dhammaṁ namassāmi.
I pay homage to the Dhamma.
(BOW DOWN)

Supaṭipanno bhagavato sāvaka-saṅgho.
The Saṅgha of the Blessed One's disciples has practiced well.
Saṅghaṁ namāmi.
I pay respect to the Saṅgha.
(BOW DOWN)

Namo tassa bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Esāhaṁ bhante, sucira-parinibbutampi, taṁ bhagavantaṁ saraṇaṁ gacchāmi, dhammañ-ca bhikkhu-saṅghañ-ca. Pabbajjaṁ maṁ saṅgho dhāretu, ajjatagge pānupetaṁ saraṇaṁ gataṁ.

Venerable sir, I take refuge in the Blessed One—though he long ago attained Unbinding—together with the Dhamma & the Bhikkhu Saṅgha. May the Saṅgha regard me as one gone forth, having attained refuge from this day forward.

Ahaṁ bhante, ti-saraṇena saha aṭṭha sīlāni yācāmi.

Venerable Sir, I request the Three Refuges & the Eight Precepts.

Dutiyam-pi ahaṁ bhante...

Venerable Sir, a second time...

Tatiyam-pi ahaṁ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the nun repeats it three times:

Namo tassa bhagavato arahato
sammā-sambuddhassa.

Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the nun reciting line by line after him.

Buddhaṁ saraṇaṁ gacchāmi.

I go to the Buddha for refuge.

Dhammaṁ saraṇaṁ gacchāmi.

I go to the Dhamma for refuge.

Saṅghaṁ saraṇaṁ gacchāmi.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A second time, I go to the Buddha for refuge.

Dutiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A second time, I go to the Dhamma for refuge.

Dutiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṁ saraṇaṁ gacchāmi.

A third time, I go to the Buddha for refuge.

Tatiyam-pi dhammaṁ saraṇaṁ gacchāmi.

A third time, I go to the Dhamma for refuge.

Tatiyam-pi saṅghaṁ saraṇaṁ gacchāmi.

A third time, I go to the Saṅgha for refuge.

The monk then says: Ti-saraṇa-gamanaṁ niṭṭhitaṁ.

This ends the going for refuge.

The nun responds: Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the nun reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from taking life.

Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from stealing.

Abrahma-cariyā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to heedlessness.

Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṁ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

Imāni aṭṭha sikkhā-padāni samādiyāmi.

I undertake these eight precepts.

(BOW THREE TIMES)

Requesting a Discourse

Brahmā ca lokādhipatī sahampati
Kat'añjalī andhivaraṁ ayācatha:
Santīdha sattāpparajakkha-jātikā
Desetu dhammaṁ anukampimaṁ pajaṁ.

The Brahmā Sahampati, Lord of the World,
with hands palm-to-palm before his heart, requested a blessing:
There are beings here with only a little dust in their eyes.
Please teach the Dhamma out of compassion for them.

Requesting Blessings

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**dukkha**-vināsāya parittaṁ brūtha maṅgalaṁ.
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**bhaya**-vināsāya parittaṁ brūtha maṅgalaṁ.
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-**roga**-vināsāya parittaṁ brūtha maṅgalaṁ.

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all ***pain****, may you chant a blessing & protection.*
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all ***danger****, may you chant a blessing & protection.*
For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all ***illness****, may you chant a blessing & protection.*

Requesting Forgiveness

(From the Triple Gem)

Repeat **Namo...** three times.

Ratanattaye pamādena, dvārattayena kataṁ,
Sabbaṁ aparādhaṁ khamatu no bhante.

May the Triple Gem forgive us for any wrong we have done to it out of heedlessness in thought, word, or deed.

(From a Senior Monk)

Repeat **Namo...** three times.

[Mahāthere]* pamādena, dvārattayena kataṁ,
Sabbaṁ aparādhaṁ khamatu no bhante.

(THREE TIMES)

Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed.

Bow down & stay there while the monk says:

Ahaṁ khamāmi, tumhehi pi me khamitabbaṁ.

I forgive you; may you all also forgive me.

Respond:

Khamāma bhante.

We forgive you, Venerable Sir.

The monk will then recite a blessing, after which all say:

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

* ***Mahathere*** is used for very senior & highly respected monks.
Change it to ***There*** for somewhat less senior monks,
Upajjhāye for one's preceptor,
Ācariye for one's teacher, and
Āyasmante for monks in general.

(When one person is asking forgiveness)

Repeat **Namo...** three times.

[Mahāthere]* pamādena, dvārattayena kataṁ,
Sabbaṁ aparādhaṁ khamatha me bhante.

(THREE TIMES)

Venerable Sir, may you forgive me for any wrong I have done you out of heedlessness in thought, word, or deed.

Bow down & stay there while the monk says:

Ahaṁ khamāmi, tayā pi me khamitabbaṁ.

I forgive you; may you also forgive me.

Respond:

Khamāmi bhante.

I forgive you, Venerable Sir.

The monk will then recite a blessing, after which you say:

Sādhu bhante.

Very good, Venerable Sir.

(BOW THREE TIMES)

Formal Offerings

Food

To four or more monks. Repeat **Namo...** three times, then:

Imāni [Etāni] mayaṁ bhante, bhattāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present these [those] foods of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.*

To two or three monks. Repeat **Namo...** three times, then:

Imāni [Etāni] mayaṁ bhante, bhattāni, saparivārāni, sīlavantānaṁ, oṇojayāma. Sādhu no bhante, sīlavanto, imāni [etāni], bhattāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present these [those] foods of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these foods of ours, together with their accompanying articles, for our long-term welfare & happiness.*

For one monk, change *sīlantānaṁ* to *sīlavato,* and *sīlavanto* to *sīlavā.*

General Items (after noon)

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, saṅgha-dānāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

We present these Saṅgha gifts of ours to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these, our Saṅgha gifts, for our long-term welfare & happiness.

To three monks or less. Repeat Namo... three times, then:

Imāni mayaṁ bhante, saṅgha-dānāni, sīlavantānaṁ, oṇojayāma. Sādhu no bhante, sīlavanto, imāni saṅgha-dānāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

We present these Saṅgha gifts of ours to the virtuous ones. May the virtuous ones accept these, our Saṅgha gifts, for our long-term welfare & happiness.

For one monk, change *sīlantānaṁ* to *sīlavato,* and *sīlavanto* to *sīlavā.*

"Forest Cloth"

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, paṅsukūla-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, paṅsukūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

We present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

To two or three monks. Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, paṅsukūla-cīvarāni, saparivārāni, sīlavantassa, oṇojayāma. Sādhu no bhante, sīlavanto, imāni, paṅsukūla-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

We present these cast-off cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these cast-off cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.

Declaration for a Gift to the Bhikkhu Saṅgha (to be made by one of the monks)

Repeat **Namo...** three times, then: Yagghe bhante saṅgho jāneyya: Ayaṁ paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākaṁ pāpuṇantu. Bhikkhū ca (sāmaṇerā ca gahaṭṭhā ca)* yathā-sukhaṁ paribhuñjantu.

May the Saṅgha please pay attention: The first share [of this gift] goes to the senior monk. May the remaining shares be ours. May the monks, (novices, & lay people) [living here] use these things as they please.*

** Omit or include the references to novices & lay people as is appropriate.*

Kaṭhina Cloth

Repeat **Namo...** three times, then:

Imaṁ bhante, saparivāraṁ, kaṭhina-cīvara-dussaṁ, saṅghassa, oṇojayāma. Sādhu no bhante, saṅgho, imaṁ, saparivāraṁ, kaṭhina-cīvara-dussaṁ, paṭiggaṇhātu, paṭiggahetvā ca, iminā dussena, kaṭhinaṁ attharatu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present this kaṭhina-robe cloth, together with its accompanying articles, to the Saṅgha. May the Saṅgha please accept this kaṭhina-robe cloth of ours, together with its accompanying articles, and having accepted it, spread the kaṭhina with this cloth for our long-term welfare & happiness.*

Lodgings

Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, senāsanāni, āgatānāgatassa, cātuddisassa, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, senāsanāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present these lodgings of ours to the Bhikkhu Saṅgha of the four directions, both those who have come & those yet to come. May the Bhikkhu Saṅgha accept these lodgings of ours for our long-term welfare & happiness.*

Rains Bathing Cloth

To four or more monks. Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, vassāvāsika-cīvarāni, saparivārāni, bhikkhu-saṅghassa, oṇojayāma. Sādhu no bhante, bhikkhu-saṅgho, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present these Rains bathing cloths of ours, together with their accompanying articles, to the Bhikkhu Saṅgha. May the Bhikkhu Saṅgha accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.*

To three monks or less. Repeat **Namo...** three times, then:

Imāni mayaṁ bhante, vassāvāsika-cīvarāni, saparivārāni, sīlavantassa, oṇojayāma. Sādhu no bhante, sīlavanto, imāni, vassāvāsika-cīvarāni, saparivārāni, paṭiggaṇhātu, amhākaṁ, dīgha-rattaṁ, hitāya, sukhāya.

> *We present these Rains bathing cloths of ours, together with their accompanying articles, to the virtuous ones. May the virtuous ones accept these Rains bathing cloths of ours, together with their accompanying articles, for our long-term welfare & happiness.*

Visākha Pūjā

(LEADER) Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāraṁ karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Yam-amha kho mayaṁ, Bhagavantaṁ saraṇam gatā, yo no Bhagavā satthā, yassa ca mayaṁ Bhagavato dhammaṁ rocema:
The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:
Ahosi kho so Bhagavā, majjhimesu janapadesu ariyakesu manussesu uppanno, khattiyo jātiyā, gotamo gottena.
was born in the Middle Country, the Ariyaka race, the noble warrior class, & the Gotama lineage.
Sakya-putto Sakya-kulā pabbajito, sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṁ sammā-sambodhiṁ abhisambuddho.

A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, & attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Māras, & Brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

Nissaṅsayaṁ kho so Bhagavā, arahaṁ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā deva-manussānaṁ buddho bhagavā.

There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, teacher for human & divine beings; awakened & blessed.

Svākkhāto kho pana, tena Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattaṁ veditabbo viññūhi.

And that the Dhamma is well-taught by the Blessed One, to be seen here & now, timeless, inviting all to come & see, pertinent, to be realized by the observant for themselves.

Supaṭipanno kho panassa, Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yadidaṁ cattāri purisa-yugāni aṭṭha purisa-puggalā.

And that the Community of the Blessed One's disciples—the four pairs, the eight types of Noble Ones—have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

Ayaṁ kho pana paṭimā, taṁ Bhagavantaṁ uddissa katā patiṭṭhāpitā, yāvadeva dassanena, taṁ Bhagavantaṁ anussaritvā, pasāda-saṁvega-paṭilābhāya.

This image dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dispassion.

[Ayaṁ kho pana thūpo, taṁ Bhagavantaṁ uddissa kato patiṭṭhāpito, yāvadeva dassanena, taṁ Bhagavantaṁ anussaritvā, pasāda-saṁvega-paṭilābhāya.

This stupa dedicated to the Blessed One has been fashioned & placed here so that, in seeing it, we will remember him and gain a sense of inspiration & chastened dismay.]

Mayaṁ kho etarahi, imaṁ visākha-puṇṇamī-kālaṁ, tassa Bhagavato jāti-sambodhi-nibbāna-kāla-sammataṁ patvā, imaṁ ṭhānaṁ sampattā.

Now, on this full moon day of Visākha—recognized as the date of the Blessed One's birth, Awakening, & Total Unbinding—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār'ūpadhānaṁ karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṁ paṭimā-gharaṁ [thūpaṁ] tikkhattuṁ padakkhiṇaṁ karissāma, yathā-gahitehi sakkārehi pūjaṁ kurumānā.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbutopi, ñātabbehi guṇehi atīt'ārammaṇatāya paññāyamāno,

Although the Blessed One long ago attained total Unbinding, he is still discernable through our remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṁ dīgha-rattaṁ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Āsāḷha Pūjā

(LEADER) Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāraṁ karomase:
Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)
Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Yam-amha kho mayaṁ, Bhagavantaṁ saraṇam gatā, yo no Bhagavā satthā, yassa ca mayaṁ Bhagavato dhammaṁ rocema:
The Blessed One to whom we have gone for refuge, who is our Teacher, & in whose Dhamma we delight:
Ahosi kho so Bhagavā, arahaṁ sammā-sambuddho. Sattesu kāruññaṁ paṭicca, karuṇāyako hitesī, anukampaṁ upādāya, āsāḷha-puṇṇamiyaṁ, Bārāṇasiyaṁ isipatane migadāye, pañca-vaggiyānaṁ bhikkhūnaṁ, anuttaraṁ dhamma-cakkaṁ paṭhamaṁ pavattetvā, cattāri ariya-saccāni pakāsesi.
is a Worthy One, Rightly Self-awakened. Through his compassion & sympathy for living beings, compassionately desiring their welfare, he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of

Āsāḷha, in the Deer Refuge at the Meeting Place of the Seers near Vārāṇasi, and proclaimed the Four Noble Truths to the Group of Five Monks.

Tasmiñ-ca kho samaye, pañca-vaggiyānaṁ bhikkhūnaṁ pamukho, āyasmā Aññā-koṇḍañño, Bhagavato dhammaṁ sutvā, virajaṁ vītamalaṁ dhamma-cakkhuṁ paṭilabhitvā, "Yaṅ-kiñci samudaya-dhammaṁ sabban-taṁ nirodha-dhammanti."

At that time, the leader of the Group of Five Monks—Venerable Añña-Koṇḍañña—having listened to the Blessed One's teaching, gained the vision of Dhamma that, "Whatever is subject to origination is all subject to cessation."

Bhagavantaṁ upasampadaṁ yācitvā, Bhagavatoyeva santike, ehi-bhikkhu-upasampadaṁ paṭilabhitvā, Bhagavato dhamma-vinaye ariya-sāvaka-saṅgho, loke paṭhamaṁ uppanno ahosi.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One's very presence, and so became the world's first noble disciple in the Blessed One's Dhamma & discipline.

Tasmiñ-cāpi kho samaye, saṅgha-ratanaṁ loke paṭhamaṁ uppannaṁ ahosi. Buddha-ratanaṁ dhamma-ratanaṁ saṅgha-ratananti, tiratanaṁ sampuṇṇaṁ ahosi.

And at the time the Gem of the Saṅgha first appeared in the world, making the Triple Gem—the Gem of the Buddha, the Gem of the Dhamma, & the Gem of the Saṅgha—complete.

Mayaṁ kho etarahi, imaṁ āsāḷha-puṇṇamī-kālaṁ, tassa Bhagavato dhamma-cakkappavattana-kāla-sammatañ-ca, ariya-sāvaka-saṅgha-uppatti-kāla-sammatañ-ca, ratanattaya-sampuraṇa-kāla-sammatañ-ca patvā, imaṁ ṭhānaṁ sampatta,

Now, on this full moon day of Āsāḷha—recognized as the date of the Blessed One's setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem—we have gathered together in this place.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār'ūpadhānaṁ karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṁ paṭimā-gharaṁ [thūpaṁ] tikkhattuṁ padakkhiṇaṁ karissāma, yathā-gahitehi sakkārehi pūjaṁ kurumānā.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sucira-parinibbutopi, ñātabbehi guṇehi atīt'ārammaṇatāya paññāyamāno,

Although the Blessed One long ago attained Total Unbinding, he is still discernable through the remembrance of his perceivable virtues.

Ime amhehi gahite sakkāre, paṭiggaṇhātu, amhākaṁ dīgha-rattaṁ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Māgha Pūjā

(LEADER) Handa mayaṁ buddhassa bhagavato pubba-bhāga-namakāraṁ karomase:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

(ALL)

[Namo tassa] bhagavato arahato
sammā-sambuddhassa. (THREE TIMES)

Homage to the Blessed One, the Worthy One,
the Rightly Self-awakened One.

Ajjāyaṁ māgha-puṇṇamī sampattā, māgha-nakkhattena puṇṇa-cando yutto, yattha Tathāgato arahaṁ sammā-sambuddho, cāturaṅgike sāvaka-sannipāte, ovāda-pāṭimokkhaṁ uddisi.

Today is the full moon day in the month of Māgha, the date on which the Tathāgata—the Worthy One, Rightly Self-awakened—held the four-factored meeting of his disciples and gave the Pāṭimokkha Exhortation.

Tadā hi aḍḍha-terasāni bhikkhu-satāni, sabbesaṁyeva khīṇāsavānaṁ, sabbe te ehi-bhikkhukā, sabbe-pi te anāmantitāva, Bhagavato santikaṁ āgatā, Veḷuvane kalandaka-nivāpe, māgha-puṇṇamiyaṁ vaḍḍhamāna-kacchāyāya.

At that time, 1,250 monks—all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified of the meeting—came to the Blessed One's presence in the Squirrels' Feeding Ground in the Bamboo Forest on the afternoon of the full moon day in Māgha.

Tasmiñ-ca sannipāte, Bhagavā visuddh'uttam'uposathaṁ akāsi, ovāda-pāṭimokkhaṁ uddisi.

And in that meeting, the Blessed One led an utterly pure full moon observance and gave the Pāṭimokkha Exhortation.

Ayaṁ amhākaṁ Bhagavato, ekoyeva sāvaka-sannipāto ahosi, cāturaṅgiko, aḍḍha-terasāni bhikkhu-satāni, sabbesaṁ yeva khīṇāsavānaṁ.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all entirely free of defilement.

Mayan'dāni, imaṁ māgha-puṇṇamī-nakkhatta-samayaṁ, takkālasadisaṁ sampattā, sucira-parinibbutampi taṁ Bhagavantaṁ samanussaramānā, imasmiṁ tassa Bhagavato sakkhi-bhūte cetiye,

Now, on this same date—the full moon day in Māgha—remembering the Blessed One, even though he long ago gained Total Unbinding, we have come to this memorial to him.

Ime daṇḍa-dīpa-dhūpādi-sakkāre gahetvā, attano kāyaṁ sakkār'ūpadhānaṁ karitvā,

We take these offerings—candles, incense, & so forth—and make our bodies a vessel for them.

Tassa Bhagavato yathā-bhucce guṇe anussarantā, imaṁ paṭimā-gharaṁ [thūpaṁ] tikkhattuṁ padakkhiṇaṁ karissāma, yathā-gahitehi sakkārehi pūjaṁ kurumānā.

Reflecting on the Blessed One's virtues as they actually we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

Sādhu no bhante Bhagavā, sasāvaka-saṅgho, sucira-parinibbutopi, guṇehi dharamāno,

Although the Blessed One, together with that Community of his Noble Disciples, long ago attained Total Unbinding, he is remembered through his virtues.

Ime amhehi gahite sakkāre paṭiggaṇhātu, amhākaṁ dīgha-rattaṁ hitāya sukhāya.

May he accept the offerings we hold, for the sake of our long-term welfare & happiness.

Veneration

Ukāsa. Dvāra-tayena kataṁ,
sabbaṁ apāradhaṁ khamatu no (me) bhante.

We (I) ask your leave. We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body, speech, & mind).

Vandāmi bhante cetiyaṁ, sabbaṁ sabbattha ṭhāne,
supatiṭṭhitaṁ sārīraṅka-dhātuṁ,
mahā-bodhiṁ buddha-rūpaṁ, sakkāratthaṁ.

I revere every stupa established in every place, every relic of the Buddha's body, every Great Bodhi tree, every Buddha image that is an object of veneration.

Ahaṁ vandāmi dhātuyo. Ahaṁ vandāmi sabbaso.
Iccetaṁ ratana-tayaṁ, ahaṁ vandāmi sabbadā.

I revere the relics. I revere them everywhere. I always revere the Triple Gem.

Buddha-pūjā mahā-tejavanto, Dhamma-pūjā
mahappañño, Saṅgha-pūjā mahā-bhogāvaho.

Homage to the Buddha brings great majesty; homage to the Dhamma, great discernment; homage to the Saṅgha, great wealth.

Buddhaṁ Dhammaṁ Saṅghaṁ,
jīvitaṁ yāva-nibbānaṁ saraṇaṁ gacchāmi.

I go to the Buddha, Dhamma, & Saṅgha as my life & refuge until reaching Unbinding.

Parisuddho ahaṁ bhante, parisuddhoti maṁ,
Buddho Dhammo Saṅgho dhāretu.

I am morally pure. May the Buddha, Dhamma, & Saṅgha recognize me as morally pure.

Sabbe sattā sadā hontu, averā sukha-jīvino.

May all living beings always live happily, free from animosity.

Kataṁ puñña-phalaṁ mayhaṁ, sabbe bhāgī
bhavantu te.

May all share in the blessings springing from the good I have done.

Homage to the Buddha's Footprints

(LEADER) Handa mayaṁ pāda-lañjana-pāṭhaṁ bhaṇāmase: *Let us now repeat the footprint passage.*

(ALL)

Vandāmi buddhaṁ bhava-pāra-tiṇṇaṁ,
Ti-loka-ketuṁ ti-bhav'eka-nāthaṁ,
Yo loka-seṭṭho sakalaṁ kilesaṁ,
Chetvāna bodhesi janaṁ anantaṁ.

I revere the Buddha, who has crossed over becoming,
the banner of the threefold cosmos,
the sole protector of the three levels of becoming,
the foremost in the world
who, having destroyed the entirety of defilement,
has led countless people to Awakening.

Yaṁ nammadāya nadiyā puline ca tīre,
Yaṁ sacca-bandha-girike sumanācal'agge,
Yaṁ tattha yonaka-pure munino ca pādaṁ:
Taṁ pāda-lañjanam-ahaṁ sirasā namāmi.

I pay homage with my head to the footprints
that the Sage left in the sands by the Nammada River,
on Saccabandha Mountain, on Sumana's unshakeable summit,
& in Yonaka-pura.

Suvaṇṇa-mālike suvaṇṇa-pabbate
Sumana-kūṭe yonaka-pure nammadāya nadiyā,
Pañca pāda-varaṁ ṭhānaṁ ahaṁ vandāmi durato.

I revere from afar the places of the five foremost footprints:
on Suvannamalika Mountain, on Gold Mount,
on Sumana's Peak, in Yonakapura,
& by the Nammada River.

Iccevam-accanta-namassaneyyaṁ,
Namassamāno ratanattayaṁ yaṁ,
Puññābhisandaṁ vipulaṁ alatthaṁ,
Tassānubhāvena hat'antarāyo.

In paying homage thus to the Triple Gem,
worthy of the highest homage,
a vast bonanza of merit is accumulated:
By its power, may danger be destroyed.

The Buddha's Last Words

Āmantayāmi vo bhikkhave,
Paṭivedayāmi vo bhikkhave:

I address you, monks,
I inform you, monks:

Khaya-vaya-dhammā saṅkhārā.
Appamādena sampādethāti.

Fabrications are subject to passing away.
Become consummate
through heedfulness.

Sīluddesa-pāṭha
The Virtue Summary

(LEADER) Handa mayaṁ sīluddesa-pāṭhaṁ bhaṇāmase:

[Bhāsitam-idaṁ] tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena: "Sampanna-sīlā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṁvara-saṁvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhāpadesūti."

Tasmā tih'amhehi sikkhitabbaṁ: "Sampanna-sīlā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṁvara-saṁvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesūti." Evañ-hi no sikkhitabbaṁ.

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: "Live consummate in virtue, monks, and consummate in the Patimokkha. Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults."

Therefore we should train ourselves: "We will live consummate in virtue, consummate in the Patimokkha. We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults." That's how we should train ourselves.

Tāyana-gāthā

The Verse to Tāyana

(LEADER) Handa mayaṁ tāyana-gāthāyo bhaṇāmase:

[Chinda sotaṁ] parakkamma
Kāme panūda brāhmaṇa.
Nappahāya muni kāme N'ekattam-upapajjati.

Having striven, brāhman, cut the stream. Expel sensual passions.
Without abandoning sensual passions, a sage
encounters no oneness of mind.

Kayirā ce kayirāthenaṁ Daḷhamenaṁ parakkame
Sithilo hi paribbājo Bhiyyo ākirate rajaṁ.
Akataṁ dukkaṭaṁ seyyo Pacchā tappati dukkaṭaṁ.
Katañ-ca sukataṁ seyyo Yaṁ katvā nānutappati.

If something's to be done, then work at it firmly,
for a slack going-forth kicks up all the more dust.
It's better to leave a misdeed undone. A misdeed burns you afterward.
Better that a good deed be done
that, when you've done it, you don't regret.

Kuso yathā duggahito Hattham'evānukantati
Sāmaññaṁ dupparāmaṭṭhaṁ
Nirayāyūpakaḍḍhati.
Yaṅ-kiñci sithilaṁ kammaṁ
Saṅkiliṭṭhañ-ca yaṁ vataṁ
Saṅkassaraṁ brahma-cariyaṁ
Na taṁ hoti, mahapphalanti.

Just as sharp-bladed grass, if wrongly held,
wounds the very hand that holds it—
the contemplative life, if wrongly grasped, drags you down to hell.
Any slack act, or defiled observance, or fraudulent holy life
bears no great fruit.

Anumodanā

(LEADER)

Yathā vārivahā pūrā Paripūrenti sāgaraṁ
Evam-eva ito dinnaṁ Petānaṁ upakappati.
Icchitaṁ patthitaṁ tumhaṁ
Khippam-eva samijjhatu
Sabbe pūrentu saṅkappā, Cando paṇṇaraso yathā
Maṇi jotiraso yathā.

Just as rivers full of water
fill the ocean full,
Even so does that here given
benefit the dead [the hungry ghosts].
May whatever you wish or want quickly come to be,
May all your aspirations be fulfilled,
as the moon on the fifteenth [full moon] day,
or as a radiant, bright gem.

(ALL)

Sabbītiyo vivajjantu Sabba-rogo vinassatu
Mā te bhavatvantarāyo Sukhī dīgh'āyuko bhava.
Abhivādana-sīlissa Niccaṁ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti
Āyu vaṇṇo sukhaṁ, balaṁ.

May all distresses be averted,
may every disease be destroyed,
May there be no dangers for you,
May you be happy & live long.
For one of respectful nature who
constantly honors the worthy,
Four qualities increase:
long life, beauty, happiness, strength.

Note: These stanzas are chanted as part of every anumodana. If two or more monks are chanting, they should repeat the two lines beginning "Sabbitiyo..." three times before going on to the lines beginning "Abhivadana-silissa...." On some occasions, the leader will omit his solo part and will lead the entire group in chanting the following verses as a prelude to the passage beginning "Sabbityo...."

Sabba-roga-vinimutto Sabba-santāpa-vajjito
Sabba-veram-atikkanto Nibbuto ca tuvaṁ bhava.

May you be: freed from all disease, safe from all torment, beyond all animosity, & unbound.

II

Adāsi me akāsi me Ñāti-mittā sakhā ca me:
Petānaṁ dakkhiṇaṁ dajjā Pubbe katam-anussaraṁ.
Na hi ruṇṇaṁ vā soko vā Yā vaññā paridevanā
Na taṁ petānam-atthāya Evaṁ tiṭṭhanti ñātayo.
*Ayañ-ca kho dakkhiṇā dinnā
Saṅghamhi supatiṭṭhitā
Dīgha-rattaṁ hitāyassa Ṭhānaso upakappati.

So ñāti-dhammo ca ayaṁ nidassito
Petāna-pūjā ca katā uḷārā
Balañ-ca bhikkhūnam-anuppadinnaṁ:
Tumhehi puññaṁ pasutaṁ anappakanti.

"He gave to me, he acted on my behalf,
and he was my relative, companion, friend":
Offerings should be given for the dead
when one reflects (thus) on what was done in the past.
For no weeping or sorrowing or any kind of lamentation
benefit the dead whose relatives keep acting in that way.
** But when this offering is given, well-placed in the Saṅgha,*
it works for their long-term benefit
and they profit immediately.
In this way the proper duty to relatives has been shown
and great honor has been done to the dead
and the monks have been given strength:
You've acquired merit that's not small.

Note: These verses are the concluding part of the Tirokuddakanda Sutta (Discourse on Those Outside the Wall) , Khuddakapatha 8. They are often chanted on occasions when donors dedicate merit to the dead. A common practice is for the leader to begin chanting at the asterisk, omitting the first four lines.

III

Aggato ve pasannānaṁ
Aggaṁ dhammaṁ vijānataṁ
Agge buddhe pasannānaṁ
Dakkhiṇeyye anuttare
Agge dhamme pasannānaṁ
Virāgūpasame sukhe
Agge saṅghe pasannānaṁ Puññakkhette anuttare
Aggasmiṁ dānaṁ dadataṁ
Aggaṁ puññaṁ pavaḍḍhati
Aggaṁ āyu ca vaṇṇo ca Yaso kitti sukhaṁ balaṁ.
Aggassa dātā medhāvī Agga-dhamma-samāhito
Deva-bhūto manusso vā Aggappatto pamodatīti.

For one with confidence,
realizing the supreme Dhamma to be supreme,
With confidence in the supreme Buddha,
unsurpassed in deserving offerings,
With confidence in the supreme Dhamma,
the happiness of dispassion & calm,
With confidence in the supreme Saṅgha,
unsurpassed as a field of merit,

Having given gifts to the supreme,
one develops supreme merit,
supreme long life & beauty,
status, honor, happiness, strength.
Having given to the supreme,
the intelligent person, firm in the supreme Dhamma,
Whether becoming a deva or a human being,
rejoices, having attained the supreme.

Note: These verses are from the Aggappasada Sutta (Discourse on Faith in the Supreme), Anguttara Nikaya 5:32.

IV

Āyudo balado dhīro Vaṇṇado paṭibhāṇado
Sukhassa dātā medhāvī Sukhaṁ so adhigacchati.

Āyuṁ datvā balaṁ vaṇṇaṁ
Sukhañ-ca paṭibhāṇado
Dīghāyu yasavā hoti Yattha yatthūpapajjatīti.

The enlightened person, having given life, strength,
beauty, quick-wittedness—
The intelligent person, a giver of happiness—
attains happiness himself.
Having given life, strength, beauty,
happiness,& quick-wittedness,
He has long life & status wherever he arises.

Note: These verses are from the Bhojana-dananumodana Sutta (Discourse on Rejoicing in the Gift of Food), Anguttara Nikaya 5:37.

V

Āyuṁ vaṇṇaṁ yasaṁ kittiṁ
Saggaṁ uccākulīnataṁ
Ratiyo patthayānena Uḷārā aparāparā
Appamādaṁ pasaṁsanti Puñña-kiriyāsu paṇḍitā.
Appamatto ubho atthe Adhigganhāti paṇḍito
Diṭṭhe dhamme ca yo attho Yo c'attho samparāyiko.
Atthābhisamayā dhīro Paṇḍito'ti pavuccatīti.

Long life, beauty, status, honor,
heaven, high birth:
To those who delight in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in the making of merit.
The wise person, heedful,
acquires a two-fold welfare:
welfare in this life & welfare in the next.
By breaking through to his welfare
he is called "enlightened, wise."

Note: These verses are from the Ittha Sutta (Discourse on What is Welcome), Anguttara Nikaya 5:43. They are rarely chanted, and are included here for the sake of completeness.

VI

“Bhuttā bhogā bhaṭā bhaccā Vitiṇṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā Atho pañca balī katā
Upaṭṭhitā sīlavanto Saññatā brahmacārino.
Yad-atthaṁ bhogam-iccheyya
Paṇḍito gharam-āvasaṁ
So me attho anuppatto Kataṁ ananutāpiyaṁ.”
Etaṁ anussaraṁ macco Ariya-dhamme ṭhito naro
Idheva naṁ pasaṁsanti Pecca sagge pamodatīti.

“My wealth has been enjoyed,
My dependents supported, protected from calamities by me.
I have given lofty offerings,
and performed the five oblations.
I have provided for the virtuous,
the restrained, leaders of the holy life.
For whatever aim a wise householder
would desire wealth, that aim have I attained.
I have done what will not lead to future distress.”
When this is recollected by a mortal,
a person established in the Dhamma of the Noble Ones,
He is praised in this life and, after death, rejoices in heaven.

Note: These verses are from the Adiya Sutta (Discourse on Benefits to be Obtained), Anguttara Nikaya 5:41. The “five oblations” are gifts/offerings given to one’s relatives, guests, the dead, kings (taxes paid to the government), and devas. This passage is often chanted when donors are dedicating a donation to a relative or friend long deceased.

VII

Dānañ-ca peyya-vajjañ-ca Attha-cariyā ca yā idha
Samānattatā ca dhammesu Tattha tattha yathārahaṁ
Ete kho saṅgahā loke Rathassāṇī va yāyato.
Ete ca saṅgahā nāssu Na mātā putta-kāraṇā
Labhetha mānaṁ pūjaṁ vā Pitā vā putta-kāraṇā.
Yasmā ca saṅgahā ete Samavekkhanti paṇḍitā
Tasmā mahattaṁ papponti Pāsaṁsā ca bhavanti teti.

Generosity, kind words, beneficial action,
and treating all consistently,
in line with what each deserves:
These bonds of fellowship (function) in the world
like the linchpin in a moving cart.
Now, if these bonds of fellowship were lacking,
a mother would not receive
the honor & respect owed by her child,
nor would a father receive
what his child owes him.
But because the wise
show regard for these bonds of fellowship,
they achieve greatness and are praised.

Note: These verses are from the Sangaha-vatthu Sutta (Discourse on the Bonds of Fellowship), Anguttara Nikaya 4:32.

VIII

Kāle dadanti sapaññā Vadaññū vīta-maccharā.
Kālena dinnaṁ ariyesu Uju-bhūtesu tādisu
Vippasanna-manā tassa Vipulā hoti dakkhiṇā.
Ye tattha anumodanti Veyyāvaccaṁ karonti vā
Na tena dakkhiṇā onā Te-pi puññassa bhāgino.
Tasmā dade appaṭivāna-citto
Yattha dinnaṁ mahapphalaṁ.
Puññāni para-lokasmiṁ Patiṭṭhā honti pāṇinanti.

Those with discernment, responsive, free from stinginess,
give in the proper season.
Having given in the proper season
With hearts inspired by the Noble Ones—straightened, Such—
Their offering bears an abundance.
Those who rejoice in that gift, or give assistance,
They too have a share of the merit,
and the offering is not depleted by that.
Therefore, with an unhesitant mind,
one should give where the gift bears great fruit.
Merit is what establishes living beings in the next life.

Note: These verses are from the Kala-dana Sutta (Discourse on Seasonable Gifts), Anguttara Nikaya 5:36. They are often chanted when large groups of people organize a donation for a special occasion, such as a *kathina*.

IX

Ratanattayānubhāvena Ratanattaya-tejasā
Dukkha-roga-bhayā verā Sokā sattu c'upaddavā
Anekā antarāyāpi Vinassantu asesato.
Jaya-siddhi dhanaṁ lābhaṁ
Sotthi bhāgyaṁ sukhaṁ balaṁ
Siri āyu ca vaṇṇo ca Bhogaṁ vuḍḍhī ca yasavā
Sata-vassā ca āyū ca Jīva-siddhī bhavantu te.

Through the power of the Triple Gem,
through the majesty of the Triple Gem,
May suffering, disease, danger, animosity,
sorrow, adversity, misfortune
—obstacles without number—
vanish without a trace.
Triumph, success, wealth, & gain,
Safety, luck, happiness, strength,
Glory, long life, & beauty,
Fortune, increase, & status,
A lifespan of 100 years,
And success in your livelihood:
May they be yours.

Note: This selection is frequently chanted when a gift is being dedicated to the Sangha as a whole (Sangha-dana). The same is true of the following selection, which is one of the few pieces that Dhammayut monks will chant in Sanyoga style.

X

Sabba-buddhānubhāvena sabba-dhammānubhāvena sabba-saṅghānubhāvena buddha-ratanaṁ dhamma-ratanaṁ saṅgha-ratanaṁ tiṇṇaṁ ratanānaṁ ānubhāvena caturāsītisahassa-dhammakkhandhānubhāvena piṭakatyānubhāvena jinasāvakānubhāvena:

Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu.

Āyu-vaḍḍhako dhana-vaḍḍhako siri-vaḍḍhako yasa-vaḍḍhako bala-vaḍḍhako vaṇṇa-vaḍḍhako sukha-vaḍḍhako hotu sabbadā.

Dukkha-roga-bhayā verā Sokā sattu c'upaddavā
Anekā antarāyāpi Vinassantu ca tejasā.
Jaya-siddhi dhanaṁ lābhaṁ
Sotthi bhāgyaṁ sukhaṁ balaṁ
Siri āyu ca vaṇṇo ca Bhogaṁ vuḍḍhī ca yasavā
Sata-vassā ca āyū ca Jīva-siddhī bhavantu te.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-buddhānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-dhammānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena Sadā sotthī, bhavantu te.

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the power of the Triple Gem—the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha—the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

May suffering, disease, danger, animosity,
sorrow, adversity, misfortune
—obstacles without number—
vanish through (the Triple Gem's) majesty.
Triumph, success, wealth, & gain, safety, luck, happiness, strength,
glory, long life, & beauty, fortune, increase, & status,
a lifespan of 100 years,
and success in your livelihood:
May they be yours.

May there be every good blessing,
may all the devas protect you,
Through the power of all the Buddhas (Dhamma, Saṅgha)
may you always be well.

XI

So attha-laddho sukhito Viruḷho buddha-sāsane.
Arogo sukhito hohi Saha sabbehi ñātibhi.
Sā attha-laddhā sukhitā Viruḷhā buddha-sāsane.
Arogā sukhitā hohi Saha sabbehi ñātibhi.
Te attha-laddhā sukhitā Viruḷhā buddha-sāsane.
Arogā sukhitā hotha Saha sabbehi ñātibhi.

May he gain his aims, be happy,
and flourish in the Buddha's teachings.
May you, together with all your relatives,
be happy and free from disease.
May she gain her aims, be happy....
May they gain their aims, be happy....

Note: The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five preepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning "So attha-laddho..." three times. If one woman, chant only the two lines beginning "Sa attha-laddha..." three times. If more than one person, chant only the two lines beginning "Te attha-laddha..." three times.

XII

Yasmiṁ padese kappeti Vāsaṁ paṇḍita-jātiyo
Sīlavant'ettha bhojetvā Saññate brahma-cārino
Yā tattha devatā āsuṁ Tāsaṁ dakkhiṇam-ādise.
Tā pūjitā pūjayanti Mānitā mānayanti naṁ.
Tato naṁ anukampanti Mātā puttaṁ va orasaṁ.
Devatā'nukampito poso Sadā bhadrāni passati.

In whatever place a wise person makes his dwelling,
—there providing food for the virtuous,
the restrained, leaders of the holy life—
He should dedicate that offering to the devas there.
They, receiving honor, will honor him;
Being respected, will show him respect.
As a result, they will feel sympathy for him,
like that of a mother for her child.
A person with whom the devas sympathize
always sees things go auspiciously.

Note: These verses are from the Maha-Parinibbana Suttanta (Great Discourse on the Total Unbinding), Digha Nikaya 16. They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a house-warming.

* * *

XIII

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-buddhānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-dhammānubhāvena Sadā sotthī bhavantu te.

Bhavatu sabba-maṅgalaṁ Rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena Sadā sotthī, bhavantu te.

May there be every good blessing,
may all the devas protect you,
Through the power of all the Buddhas (Dhamma, Saṅgha)
may you always be well.

Mahā-maṅgala-cakkavāḷa

The Great Universe of Blessings

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimita-puññādhikārassa sabbantarāya-nivāraṇa-samatthassa bhagavato arahato sammā-sambuddhassa dvattiṁsa-mahāpurisa-lakkhaṇ'ānubhāvena

Through the power of the 32 marks of the Great Man belonging to the Blessed One, the Worthy One, the Rightly Self-awakened One, who through his accumulation of merit is endowed with glory, steadfastness of intent, majesty, victorious power, great might, countless great virtues, who settles all dangers & obstacles,

asītyānubyañjan'ānubhāvena

through the power of his 80 minor characteristics,

aṭṭh'uttara-sata-maṅgal'ānubhāvena

through the power of his 108 blessings,

chabbaṇṇa-raṁsiy'ānubhāvena ketumāl'ānubhāvena

through the power of his sixfold radiance,
through the power of the aura surrounding his head,

dasa-pāramit'ānubhāvena
dasa-upapāramit'ānubhāvena
dasa-paramattha-pāramit'ānubhāvena

through the power of his ten perfections, ten higher perfections, & ten ultimate perfections,

sīla-samādhi-paññ'ānubhāvena

through the power of his virtue, concentration, & discernment,

buddh'ānubhāvena dhamm'ānubhāvena saṅgh'ānubhāvena

through the power of the Buddha, Dhamma, & Saṅgha,

tej'ānubhāvena iddh'ānubhāvena bal'ānubhāvena

through the power of his majesty, might, & strength,

ñeyya-dhamm'ānubhāvena

through the power of his Dhammas that can be known,

caturāsīti-sahassa-dhammakkhandh'ānubhāvena

through the power of the 84,000 divisions of his Dhamma,

nava-lokuttara-dhamm'ānubhāvena
through the power of his nine transcendent Dhammas,

aṭṭhaṅgika-magg'ānubhāvena
through the power of his eightfold path,

aṭṭha-samāpattiy'ānubhāvena
through the power of his eight meditative attainments,

chaḷabhiññ'ānubhāvena catu-sacca-ñāṇ'ānubhāvena
through the power of his six cognitive skills,
through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇ'ānubhāvena
through the power of his knowledge of the ten strengths,

sabbaññuta-ñāṇ'ānubhāvena
through the power of his omniscience,

mettā-karuṇā-muditā-upekkh'ānubhāvena
through the power of his goodwill, compassion, empathetic joy, & equanimity,

sabba-paritt'ānubhāvena
through the power of all protective chants,

ratanattaya-saraṇ'ānubhāvena:
through the power of refuge in the Triple Gem:

Tuyhaṁ sabba-roga-sok'upaddava-dukkha-
domanass-upāyāsā vinassantu,
May all your diseases, griefs, misfortunes, pains, distresses, & despairs be destroyed,

sabba-antarāyāpi vinassantu,
sabba-saṅkappā tuyhaṁ samijjhantu,
may all obstructions be destroyed, may all your resolves succeed,

dīghayutā tuyhaṁ hotu sata-vassa-jīvena
samaṅgiko hotu sabbadā.
may you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā
ārakkhakā devatā sadā tumhe,
anurakkhantu.
May the protective devas of the sky, the mountains, the forests, the land, the River Ganges, & the great ocean always protect you.

Breath Meditation: Seven Steps

There are seven basic steps:

1. Start out with three or seven long in-&-out breaths, thinking *bud-* with the in-breath, and *dho* with the out. Keep the meditation syllable as long as the breath.

2. Be clearly aware of each in-&-out breath.

3. Observe the breath as it goes in & out, noticing whether it's comfortable or uncomfortable, broad or narrow, obstructed or free-flowing, fast or slow, short or long, warm or cool. If the breath doesn't feel comfortable, change it until it does. For instance, if breathing in long & out long is uncomfortable, try breathing in short & out short. As soon as you find that your breathing feels comfortable, let this comfortable breath sensation spread to the different parts of the body.

To begin with, inhale the breath sensation at the base of the skull and let it flow all the way down the spine. Then, if you are male, let it spread down your right leg to the sole of your foot, to the ends of your toes, and out into the air. Inhale the breath sensation at the base of the skull again and let it spread down your spine, down your left leg to the ends of your toes, and out into the air. (If you are female, begin with the left side first, because the male & female nervous systems are different.)

Then let the breath from the base of the skull spread down over both shoulders, past your elbows & wrists, to the tips of your fingers, and out into the air.

Let the breath at the base of the throat spread down the central nerve at the front of the body, past the lungs & liver, all the way down to the bladder & colon.

Inhale the breath right at the middle of the chest and let it go all the way down to your intestines.

Let all these breath sensations spread so that they connect & flow together, and you'll feel a greatly improved sense of well-being.

4. Learn four ways of adjusting the breath:

a. in long & out long,
b. in long & out short,
c. in short & out long,
d. in short & out short.

Breathe whichever way is most comfortable for you. Or, better yet, learn to breathe comfortably all four ways, because your physical condition & your breath are always changing.

5. Become acquainted with the bases or focal points for the mind—the resting spots of the breath—and center your awareness on whichever one seems most comfortable. A few of these bases are:

a. the tip of the nose,
b. the middle of the head,
c. the palate,
d. the base of the throat,
e. the breastbone (the tip of the sternum),
f. the navel (or a point just above it).

If you suffer from frequent headaches or nervous problems, don't focus on any spot above the base of the throat. And don't try to force the breath or put yourself into a trance. Breathe freely & naturally. Let the mind be at ease with the breath—but not to the point where it slips away.

6. Spread your awareness—your sense of conscious feeling—throughout the entire body.

7. Unite the breath sensations throughout the body, letting them flow together comfortably, keeping your awareness as broad as possible. Once you are fully aware of the aspects of the breath you already know in your body, you'll come to know all sorts of other aspects as well. The breath, by its nature, has many facets: breath sensations flowing in the nerves, those flowing around & about the nerves, those spreading from the nerves to every pore. Beneficial breath sensations & harmful ones are mixed together by their very nature.

To summarize: (a) for the sake of improving the energy already existing in every part of your body, so that you can contend with such things as disease & pain; and (b) for the sake of clarifying the knowledge already within you, so that it can become a basis for the skills leading to release & purity of heart—you should always bear these seven steps in mind, because they are absolutely basic to every aspect of breath meditation.

—Phra Ajaan Lee Dhammadharo

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted, but if placed in the heart of a Noble One, it is bound to be genuinely pure & authentic, something that at the same time can be neither effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons'—their defilements—will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions & deviations from its original principles.

—Phra Ajaan Mun Bhūridatto

The practice of the Dhamma in keeping with the Dhamma that he gave with utter compassion unequalled by that of anyone else in the world: This is the true homage to the Buddha. The seeing of the truth that lies within you, using discernment step by step at all times: This is the seeing of the Buddha step by step. The seeing of the truth with the full heart using discernment: This is the seeing of the Buddha in full. The true Buddha, the true Dhamma, lie with the heart. To attend to your own heart is to attend to the Buddha. To watch over your own heart with mindfulness & discernment is to see the Buddha, Dhamma, & Saṅgha in a genuine way.

—Phra Ajaan Maha Boowa Ñāṇasampanno

The Council Chant

This chant, which apparently was composed as an abbreviated reenactment of the First Council, is frequently recited at ceremonies connected with making merit for the dead. The first part begins with an expanded version of the conversation between Ven. MahāKassapa and Ven. Upāli at the First Council, briefly reported in Cullavagga XI, in which Ven. MahāKassapa questions Ven. Upāli about the origins of the Pāṭimokkha rules. After treating the origins of the first pārājika rule, the chant then quotes the first passage of the entire Vinaya Piṭaka. The second part quotes the first passage in the Suttanta Piṭaka, the beginning of the *Brahmajāla Sutta* (DN 1). The last part quotes the first passage from each of the seven books of the Abhidhamma Piṭaka, giving an elided version of the beginning of the *Dhātukathā* (Discourse on Properties).

In the following transcription, the underlined syllables are those that are highlighted in the two main styles of chanting in Thailand. In the Magadha style, these syllables are pronounced with a falling tone; in the Saṁyoga style, they are pronounced with a rising tone.

Vinaya

["Yantena Bhagavatā] jānatā passatā arahatā Sammā-sambuddhena, paṭhamaṁ pārājikaṁ kattha paññattanti?"

"Where was the first pārājika rule formulated by the Blessed One—the One who knows, the One who sees, the Worthy One, Rightly Self-awakened?"

"Vesāliyaṁ paññattanti."

"It was formulated in Vesālī."

"Kaṁ ārabbhāti?"

"Whom did it concern?"

"Sudinnaṁ Kalantaputtaṁ ārabbhāti."

"It concerned Sudinna the Kalanta-son."

"Kismiṁ vatthusmiṁ?"

"With regard to what incident?"

"Sudinno Kalantaputto purāṇa-dutiyikāya methunaṁ dhammaṁ paṭisevati. Tasmiṁ vatthusminti."

"Sudinna the Kalanta-son engaged in sexual intercourse with his former wife: with regard to that incident."

Tena samayena Buddho Bhagavā verañjāyaṁ viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi.

"On that occasion the Awakened One, the Blessed One, was staying at Verañja at the foot of Naḷeru's nimba tree with a large community of monks, approximately 500 monks.

Assosi kho verañjo brāhmaṇo, "Samaṇo khalu bho Gotamo sakyaputto sakyakulā pabbajito, verañjāyaṁ viharati naḷeru-pucimanda-mūle, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi.

A brāhman of Verañja heard, 'They say that Gotama the contemplative—a son of the Sakyans who has gone forth from a Sakyan family—is staying at Verañja at the foot of Neḷeru's nimba tree with a large community of monks, approximately 500 monks.

Taṁ kho pana bhavantaṁ Gotamaṁ evaṁ kalyāṇo kitti-saddo abbhuggato, 'Itipi so bhagavā arahaṁ sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānaṁ buddho bhagavāti.

Now this fine report of the honorable Gotama's reputation has spread far & wide: "He is a Blessed One, a Worthy One, a Rightly Self-awakened One, consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos, unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ, sassamaṇa-brāhmaṇiṁ pajaṁ sadeva-

manussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He makes known—having realized it through direct knowledge—this world with its devas, māras, & brahmās, its generations with their contemplatives & brāhmans, their rulers & common people.

So dhammaṁ deseti ādi-kalyāṇaṁ majjhe-kalyāṇaṁ pariyosāna-kalyāṇaṁ, sātthaṁ sabyañjanaṁ kevala-paripuṇṇaṁ parisuddhaṁ brahma-cariyaṁ pakāseti':
He explains the Dhamma fine in the beginning, fine in the middle, fine in the end; he expounds the holy life both in its particulars & in its essence, entirely complete, surpassingly pure."

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotīti."
It is good to see a Worthy One of that sort.'"

Sutta

[Evam-me sutaṁ,] ekaṁ samayaṁ Bhagavā, antarā ca Rājagahaṁ antarā ca Nālandaṁ addhāna-magga-paṭipanno hoti, mahatā bhikkhu-saṅghena saddhiṁ pañca-mattehi bhikkhu-satehi.
I have heard that on one occasion the Blessed One was traveling on the highway between Rājagaha and Nālanda with a large community of monks, approximately 500 monks.

Suppiyo-pi kho paribbājako, antarā ca Rājagahaṁ antarā ca Nālandaṁ addhāna-magga-paṭipanno hoti, saddhiṁ antevāsinā Brahmadattena māṇavena.
And Suppiya the wanderer was traveling on the highway between Rājagaha and Nālanda with his apprentice, Brahmadatta the young brāhman.

Tatra sudaṁ Suppiyo paribbājako, aneka-pariyāyena,

Buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati. Suppiyassa pana paribbājakassa antevāsī Brahmadatto māṇavo, aneka-pariyāyena, Buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.

Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brāhman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha.

Itiha te ubho ācariy'antevāsī aññam-aññassa uju-vipaccanika-vācā, Bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhu-saṅghassa.

Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the community of monks.

Abhidhamma

Dhamma-saṅgaṇī

[Kusalā dhammā] akusalā dhammā abyākatā dhammā.

Skillful qualities, unskillful qualities, neutral qualities.

Katame dhammā kusalā?

Which qualities are skillful?

Yasmiṁ samaye kāmāvacaraṁ kusalaṁ cittaṁ uppannaṁ hoti, somanassa-sahagataṁ ñāṇa-sampayuttaṁ, rūpārammaṇaṁ vā saddārammaṇaṁ vā, gandhārammaṇaṁ vā rasārammaṇaṁ vā,

phoṭṭhabbārammaṇaṁ vā dhammārammaṇaṁ vā,
yaṁ yaṁ vā pan'ārabbha,
On whatever occasion a skillful mind-state on the level of sensuality has arisen, accompanied by pleasure, associated with knowledge, based on a form, a sound, an aroma, a flavor, a tactile sensation, or an idea, or whatever the instigation,

tasmiṁ samaye phasso hoti avikkhepo hoti, ye vā pana tasmiṁ samaye aññe-pi atthi paṭicca-samuppannā, arūpino dhammā: ime dhammā kusalā.
and on that occasion the contact is not scattered; and whatever other formless, dependently-arisen qualities there are on that occasion: These qualities are skillful.

Vibhaṅga

[Pañcakkhandhā,] rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.
Five aggregates: form-aggregate, feeling-aggregate, perception-aggregate, fabrication-aggregate, consciousness-aggregate.

Tatha katamo rūpakkhandho?
With regard to that, which is the form-aggregate?

Yaṅkiñci rūpaṁ atītānāgata-paccuppannaṁ, ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā, hīnaṁ vā paṇītaṁ vā, yaṁ dūre vā santike vā, tad'ekajjhaṁ abhisaññūhitvā abhisaṅkhipitvā: Ayaṁ vuccati rūpakkhandho.
Any form that is past, future, or present; internal or external, blatant or subtle, common or sublime, far or near: That, heaped & gathered into one, is called the form-aggregate.

Dhātu-kathā

[Saṅgaho asaṅgaho,] saṅgahitena asaṅgahitaṁ, asaṅgahitena saṅgahitaṁ, saṅgahitena saṅgahitaṁ, asaṅgahitena asaṅgahitaṁ.

Classified, unclassified, unclassified with the classified, classified with the unclassified, classified with the classified, unclassified with the unclassified,

Sampayogo vippayogo, sampayuttena vippayuttaṁ, vippayuttena sampayuttaṁ asaṅgahitaṁ.

Association, disassociation, disassociated with the associated, unclassified as associated with the disassociated.

Puggala-paññatti

[Cha paññattiyo:] khandha-paññatti, āyatana-paññatti, dhātu-paññatti, sacca-paññatti, indrīya-paññatti, puggala-paññatti.

Six formulations: aggregate-formulation, sense media-formulation, property-formulation, truth-formulation, faculty-formulation, individual-formulation.

Kittāvatā puggalānaṁ puggala-paññatti?

To what extent is there the individual-formulation of individuals?

Samaya-vimutto asamaya-vimutto, kuppa-dhammo akuppa-dhammo, parihāna-dhammo aparihāna-dhammo, cetanā-bhabbo anurakkhanā-bhabbo,

Released dependent on occasion, released not dependent on occasion, subject to provocation, not subject to provocation, subject to decline, not subject to decline, capable through intention, capable through maintaining,

puthujjano gotrabhū, bhayūparato abhayūparato, bhabbāgamano abhabbāgamano, niyato aniyato, paṭipannako phale ṭhito, arahā arahattāya paṭipanno.

run-of-the-mill, having changed lineage [to becoming noble], having given up fear, not having given up fear, capable of coming, incapable of coming, certain, uncertain, practicing, standing in the fruit [of the path], Worthy, practicing for worthiness.

Kathā-vatthu

["Puggalo upalabbhati,] sacchikattha-paramatthenāti?"
"Is the individual delineated as a real and ultimate fact?"
"Āmantā."
"Affirmative."
"Yo sacchikattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti?"
"Is the individual delineated as a real and ultimate fact in the same way that a real fact [is delineated]?"
"Na h'evaṁ vattabbe."
"No, it's not to be said that way."
"Ājānāhi niggahaṁ.* Hañci puggalo upalabbhati, sacchikattha-paramatthena, tena vata re vattabbe: Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha-paramatthenāti. Micchā."
"Understand that you are refuted. If the individual is delineated as a real and ultimate fact, then—you fool—it should be said that the individual is delineated as a real and ultimate fact in the same way that a real fact [is delineated]. So you're wrong."

* *The Royal Thai Chanting Book has no period here, and places a comma after "hañci."*

Yamaka

[Ye keci kusalā dhammā,] sabbe te kusala-mūlā. Ye vā pana kusala-mūlā, sabbe te dhammā kusalā.
All skillful qualities are skillful-rooted. All things are skillful-rooted are skillful qualities.

Ye keci kusalā dhammā, sabbe te kusala-mūlena eka-mūlā. Ye vā pana kusala-mūlena eka-mūlā, sabbe te dhammā kusalā.
All skillful qualities are single-rooted with a skillful root. All things single-rooted with a skillful root are skillful qualities.

Mahāpaṭṭhāna

[Hetu-paccayo,] Ārammaṇa-paccayo,
Root-cause condition, support condition,

Adhipati-paccayo, Anantara-paccayo,
dominant condition, immediate condition,

Samanantara-paccayo, Saha-jāta-paccayo,
quite-immediate condition, born-simultaneously condition,

Aññamañña-paccayo, Nissaya-paccayo,
reciprocal condition, dependence condition,

Upanissaya-paccayo, Pure-jāta-paccayo,
immediate-dependence condition, born-before condition,

Pacchā-jāta-paccayo, Āsevana-paccayo,
born-after condition, habit condition,

Kamma-paccayo, Vipāka-paccayo, Āhāra-paccayo,
action condition, result condition, nutriment condition,

Indriya-paccayo, Jhāna-paccayo, Magga-paccayo,
faculty condition, jhāna condition, path condition,

Sampayutta-paccayo, Vippayutta-paccayo,
conjoined-with condition, disjoined-from condition,
Atthi-paccayo, N'atthi-paccayo,
condition when existing, condition when not existing,
Vigata-paccayo, Avigata-paccayo.
condition when without, condition when not without.

Jinapañjara Gāthā

The Victor's Cage

Jay'āsan'āgatā Buddhā Jetvā Māraṁ savāhanaṁ
Catu-saccāsabhaṁ rasaṁ Ye piviṅsu narāsabhā
The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:
Taṇhaṅkar'ādayo Buddhā Aṭṭha-vīsati nāyakā
Sabbe patiṭṭhitā mayhaṁ Matthake te munissarā
These Buddhas—28 leaders, sovereign sages beginning with Taṇhaṅkara—are all established on the crown of my head.
Sīse patiṭṭhito mayhaṁ
Buddho dhammo dvilocane
Saṅgho patiṭṭhito mayhaṁ Ure sabba-guṇākaro
The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha—the mine of all virtues—is established in my chest.
Hadaye me Anuruddho Sārīputto ca dakkhiṇe
Koṇḍañño piṭṭhi-bhāgasmiṁ
Moggallāno ca vāmake
Anuruddha is in my heart, and Sārīputta on my right. Koṇḍañña is behind me, and Moggallāna on my left.
Dakkhiṇe savane mayhaṁ Āsuṁ Ānanda-Rāhulo
Kassapo ca Mahānāmo Ubh'āsuṁ vāma-sotake

Ānanda & Rāhula are in my right ear, Kassapa & Mahānāma are both in my left ear.

Kesante piṭṭhi-bhāgasmiṁ	Suriyo-va pabhaṅkaro
Nisinno siri-sampanno	Sobhito muni-puṅgavo

Sobhita, the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head.

Kumāra-kassapo thero	Mahesī citta-vādako
So mayhaṁ vadane niccaṁ	Patiṭṭhāsi guṇākaro

Elder Kumārakassapa—great sage, brilliant speaker, a mine of virtue— is constantly in my mouth.

Puṇṇo Aṅgulimālo ca	Upālī Nanda-Sīvalī
Therā pañca ime jātā	Nalāṭe tilakā mama

These five elders—Puṇṇa, Aṅgulimāla, Upālī, Nanda, & Sīvalī—have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahātherā	Vijitā jina-sāvakā
Etesīti mahātherā	Jitavanto jin'orasā
Jalantā sīla-tejena	Aṅgam-aṅgesu saṇṭhitā

The rest of the 80 great elders—victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue—are established in the various parts of my body.

Ratanaṁ purato āsi	Dakkhiṇe Metta-suttakaṁ
Dhajaggaṁ pacchato āsi	Vāme Aṅgulimālakaṁ
Khandha-Mora-parittañca	Āṭānāṭiya-suttakaṁ
Ākāse chadanaṁ āsi	Sesā pākāra-saṇṭhitā

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left. The Khandha & Mora Parittas and the Āṭānāṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

Jināṇābala-saṁyuttā	Satta-pākāra-laṅkatā
Vāta-pitt'ādi-sañjātā	Bāhir'ajjhatt'upaddavā

Asesā vinayaṁ yantu Ananta-jina-tejasā

Bound by the Victor's authority & strength, seven ramparts arrayed against them, may all misfortunes within & without—caused by such things as wind or bile—be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena Sadā Sambuddha-pañjare
Jina-pañjara-majjhamhi Viharantaṁ mahītale
Sadā pālentu maṁ sabbe Te mahā-purisāsabhā

As I dwell, in all my affairs, always in the cage of the Self-awakened One, l iving on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho
Jinānubhāvena jit'upaddavo
Dhammānubhavena jitārisaṅgho
Saṅghānubhāvena jit'antarāyo
Saddhammānubhāva-pālito
carāmi jina-pañjare-ti.

Thus am I utterly well-sheltered, well-protected.
Through the power of the Victor, misfortunes are vanquished.
Through the power of the Dhamma, the enemy horde is vanquished.
Through the power of the Saṅgha, dangers are vanquished.
Guarded by the power of the True Dhamma,
I go about in the Victor's Cage.

* * *

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbe va bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṁ.
Subhāsitaṁ kiñcipi vo bhaṇemu
Puññe sat'uppādakaraṁ apāpaṁ
Dhammūpadesaṁ anukārakānaṁ

Tasmā hi bhūtāni samentu sabbe.
Mettaṁ karotha mānusiyā pajāya
Bhūtesu bāḷhaṁ kata-bhattikāya
Divā ca ratto ca haranti ye baliṁ
Paccopakāraṁ abhikaṅkhamānā.
Te kho manussā tanukānubhāvā
Bhūtā visesena mahiddhikā ca
Ādissamānā manujehi ñātā
Tasmā hi ne rakkhatha appamattā.

Whatever spirits have gathered here,
—on the earth, in the sky—
may you all be happy
& listen intently to what I say.
I will tell you something well-spoken,
not evil, engendering mindfulness in merit,
instructing Dhamma to those who comply,
so may all spirits be attentive.
Show good will to the human race
who have firmly shown loyalty to the spirits.
Day & night they give offerings,
strongly desiring your help in return.
Those human beings have little power
while spirits are of great might
in their own special ways
recognized & specified by human beings
so, being heedful, protect them.

* * *

Sītaṁ uṇhaṁ paṭihanti Tato vāḷa-migāni ca
Siriṅsape ca makase Sisire cāpi vuṭṭhiyo
Tato vātā-tapo ghoro Sañjāto paṭihaññati

Leṇatthañca sukhatthañca Jhāyituṁ vipassituṁ
Vihāra-dānaṁ saṅghassa
Aggaṁ Buddhehi vaṇṇitaṁ
Tasmā hi paṇḍito poso Sampassaṁ attham-attano
Vihāre kāraye ramme Vāsayettha bahussute
Tesaṁ annañca pānañca Vattha-senāsanāni ca
Dadeyya ujubhūtesu Vippasannena cetasā
Te tassa dhammaṁ desenti
Sabba-dukkhāpanūdanaṁ
Yaṁ so dhammam-idh'aññāya
Parinibbātyanāsavoti.

It wards off cold & heat, then beasts & wild animals,
rains in the cold season,
then wards off terrible wind & heat.
For the sake of shelter, for the sake of ease
to practice jhāna, to gain insight,
the gift of a dwelling to the Sangha
is praised by the Awakened Ones as foremost.
So a wise person, seeing his own benefit,
will have delightful dwellings built
for the learned to stay in.
He, with a clear, bright awareness,
should give them
—those who have become straightforward—
food, drink, clothing, & lodgings.
They teach him the Dhamma,
dispelling all stress,
so that he, knowing the Dhamma here,
will without effluent
be totally unbound.